LIKKUTEI TORAH · V'ZOS HABERACHAH · MAAMAR 2

תורה צוה לנו משה
מורשה קהלת יעקב

The Torah that Moshe commanded us is the inheritance of the congregation of Yaakov

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The Torah's bond with Israel is a marriage in stages: betrothal through the mitzvos, the chuppah on the festivals, and on Shemini Atzeres the inner union of the Written and Oral Torah. On that day even a Jew at the level of a servant receives the essence of the Torah as an unearned inheritance.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

Dedicated in honor of the Rebbe's father, Reb Levi Yitzchok

THE BIG IDEA

The Torah's bond with Israel is a marriage in stages: betrothal through the mitzvos, the chuppah on the festivals, and on Shemini Atzeres the inner union of the Written and Oral Torah. On that day even a Jew at the level of a servant receives the essence of the Torah as an unearned inheritance.

Each section: the Hebrew, then the translation, then a short explanation under a gold rule. Small numbers in the Hebrew are the notes at the end.

THE MAAMAR IN BRIEF

The Sages read morashah, "inheritance," as me'orasah, "betrothed," making the Torah a bride, yet they also call Sinai a wedding at which Israel is the bride. To resolve this, the Alter Rebbe explains two stages of marriage. The Written Torah, rooted in Supernal Chochmah, is the groom; the Oral Torah, which is Malchus, is the bride. In betrothal the groom gives only an outer glimmer, through the "fire" of contraction, and it is Israel, through self-nullification and the mitzvos, who draw it down; so toward the Oral Torah they are the groom. In marriage both partners rise to the chuppah, "the most hidden of all hidden," before which Chochmah and Malchus are equal. This is revealed on the three festivals, when the prayer asks "Vehasi'enu," a word of the same root as nisuin, marriage. Shemini Atzeres is the union after the chuppah: the inner dimension of the Written Torah flows into the Oral Torah and down to every Jew. The level of Yaakov, the servant, becomes one with Yisrael, the son, so all receive the essence of the Torah as an inheritance, prepared by the deep teshuvah of the Ten Days of Teshuvah.

OUTLINE

1 **Bride or groom?** ¶1–3

The Sages call the Torah a bride (me'orasah) but also call Israel the bride at Sinai; a first resolution is tested, and the answer begins with the two stages of marriage, betrothal and marriage.

2 **Heaven and earth: the two Torahs** ¶4

The Oral Torah (Malchus) explains the Written Torah, which is rooted in Supernal Chochmah but reveals only a "pitcher" from its sea, from its "back," like hair.

3 **Betrothal: fire, children and builders** ¶5–8

Chochmah reaches the Oral Torah only through the "fire" of contraction, aroused by Israel's fiery self-nullification; as "children" with no will but G-d's, Israel become "builders," giving life to the Oral Torah, and so are its groom.

4 **Marriage: the chuppah of the festivals** ¶9–11

Above Chochmah is "the most hidden of all hidden," which surrounds groom and bride equally like a chuppah; it is revealed on the festivals, while Shemini Atzeres is the inner union after the chuppah.

5 **An inheritance for the servant** ¶12

On Shemini Atzeres the flow reaches as an unearned inheritance even the servant, the level of Yaakov, and so the joy of Simchas Torah is greatest for him.

6 **Yaakov becomes one with Yisrael** ¶13–15

Inheritance means receiving the essence: on Shemini Atzeres Yaakov is joined to Yisrael, the son, and all receive the hidden light of Chochmah, not only its "testimony"; betrothal and marriage also apply to prayer.

7 **From teshuvah to Shemini Atzeres** ¶16

The deep teshuvah of the Ten Days of Teshuvah and Yom Kippur (the light of Imma, "your children") prepares the union of Shemini Atzeres (the light of Abba, "your builders"), the "house" built after Sukkos for all the house of Yaakov.

THE REBBE'S MAAMARIM ON THIS MAAMAR

AI summaries of the Rebbe's maamarim built on this one, each read beside ours from the corrected scan; not yet reviewed by a person. What each adds is also shown under its paragraph.

תורת מנחם – ספר המאמרים • שבת חול המועד סוכות, ה'תשכ"ו • 5726 • ד"ה תורה צוה לנו משה תשכ"ו P. כז

The Rebbe opens by asking what praise of Israel lies in the Torah being given as morashah, an inheritance. The Alter Rebbe explains it as someone who inherits from his father without toil or effort. Yet this seems a deficiency rather than a praise: without the inheritance they would not be worthy, since they did not labor. The Sages also say, "התקן עצמך ללמוד תורה שאינה ירושה לך"; and if the praise is that every Jew is made an heir, that is G-d's praise and not theirs. Nor can it rest on G-d's choosing them, since choice is not based on any reason or merit in them.

He answers from the Alter Rebbe's second reading of morashah. Inheritance belongs to a son, who inherits the very essence of Abba. On Shemini Atzeres every Jew receives from the essence of the Torah. This is not a mere transfer of something already prepared, but a new drawing down from a higher level. He links the two readings through what he explained about the Thirteen Attributes of Mercy. Applying that reasoning to Shabbos (and similarly Shemini Atzeres), he says that although the Attributes are drawn from Above, they can remain above; according to the third reason, they are drawn and revealed inwardly in a person's soul when the person becomes a vessel through bittul, "משים עצמו כשיריים." So too, the feeling that one is only an heir who did not toil is the bittul that makes him a vessel to receive the essence of the Torah inwardly. This offers a possible answer to the opening question: the apparent deficiency of unearned receipt becomes the bittul that makes one a vessel for

the highest reception. A further reading follows: Yaakov inherits the lights of tohu, the root of Eisav, by refining their fallen sparks through mitzvos done in physical things. This shows that the inheritance, though above man's own initiative, reaches every level of the person, down to the physical body.

The lesson: As an application of the passage, one may understand the heir-like feeling—not one's own achievement—as bittul that makes a person a vessel for inward reception of the essence of the Torah. This reception extends across the person's levels, from intellect and understanding to mitzvah observance in physical things; the passage also notes that even love and fear are to be perceptible in the physical body.

KEY CONCEPTS

Betrothal (erusin) אירוסין

The first stage of marriage, made with the ring: the groom gives the bride a small, outer measure of life-force and sets her apart for himself. Here, the Oral Torah receiving from the outer dimension of the Written Torah.

Marriage (nisuin) נשואין

The second stage, under the chuppah, which surrounds groom and bride alike. It prepares the inner union in which the groom gives from his innermost self.

The Written Torah and the Oral Torah תורה שבכתב ותורה שבעל פה

The groom and the bride of the maamar: the Written Torah rooted in Supernal Chochmah ("heaven"), and the Oral Torah, which is Malchus, speech and revelation ("earth").

The most hidden of all hidden סתימו דכל סתימין

The level above Chochmah, the Supernal Will, before which Chochmah and Malchus are equal. It is the chuppah over groom and bride, revealed on the festivals.

Son and servant בן ועבד

The son has no will but his father's; the servant has his own will and sets it aside. On Shemini Atzeres the inheritance reaches even the servant, Yaakov.

Inheritance (morashah) מורשה

What an heir receives without toil, and in its essence. The Torah's essence comes to every Jew on Shemini Atzeres.

The fallen fruit of Chochmah נובלות חכמה

The outer glimmer of the Supernal Wisdom, called "testimony," as distinct from its essence, the hidden light within Z'eir Anpin.

Your children, your builders בניך — בוניך

The light of Imma received in the Ten Days of Teshuvah makes Israel "children"; through it, on Shemini Atzeres, they become "builders," drawing down the light of Abba.

SECTION 1 • ¶1–3

Bride or groom?

1 תורה צוה[1] לנו משה[2] מורשה[3,4,5] קהלת יעקב.[6,7,8] (פסוק זה הובא בגמרא ברכות פ"ט נ"ז א' פסחים פ"ג [פרק ג'] מ"ט ב'. סוטה פ"ג [פרק ג'] מ"ב.

"The Torah that Moshe commanded us is the inheritance (morashah) of the congregation of Yaakov." (This verse is cited in the Gemara: Berachos, chapter 9, 57a; Pesachim, chapter 3, 49b; Sotah, chapter 3, 42;

> The maamar opens with a verse from Moshe's blessing before his passing (Deuteronomy 33:4), read in the portion of V'zos HaBerachah on Simchas Torah. The parenthesis lists where the verse is quoted in the Talmud, Midrash and Zohar. The printed "Sotah, chapter 3, 42" must be Sukkah 42a, in chapter 3 of Sukkah, where this verse is the "Torah" a father first teaches a child who can speak.

סנהדרין פי"א [פרק י"א] צ"א סע"ב [סוף עמוד ב] מכות פ"ג [פרק ג'] כ"ג סע"ב [סוף עמוד ב]. רבות תרומה ס"פ ל"ג תשא פ"מ צו פ"ט. בשה"ש [בשיר השירים] בפסוק ישקני מנשיקות פיהו.[9] זח"ב [זהר חלק ב'] יתרו פ"ג [דף פ"ג ב']

Sanhedrin, chapter 11, at the end of 91b; Makkos, chapter 3, at the end of 23b; [in Midrash] Rabbah: Terumah, at the end of chapter 33; Tisa, chapter 40; Tzav, chapter 9; in Shir HaShirim [Rabbah] on the verse "Let him kiss me with the kisses of his mouth"; Zohar II, Yisro, 83b.)

> The list continues. In Sanhedrin 91b the verse teaches that the Torah is an inheritance for all Israel, so that withholding a teaching from a student is like robbing him of his ancestral inheritance; in Makkos 23b the word "Torah" is counted as 611 in gematria, the commandments given through Moshe. The Zohar on Yisro (83b) quotes it too: the Torah was given to be an inheritance for all.

והנה ארז"ל [אמרו רבותינו זכרונם לברכה] בפסחים שם[10] אל תקרי מורשה אלא מאורסה שהתורה נק' כלה וכ"ה ברבות[11] תרומה שם וצ"ל

Now, our Sages, of blessed memory, said in Pesachim there: "Do not read morashah (inheritance) but me'orasah (betrothed)," for the Torah is called a bride; and so it is in Rabbah, Terumah, there. And this needs to be understood,

> The Talmud reads morashah, "inheritance," as if it were me'orasah, "betrothed": the two words sound alike, and the Torah becomes Israel's betrothed. That makes the Torah the bride and Israel the groom. The Alter Rebbe now raises a difficulty with this picture.

דהא ארז"ל [אמרו רבותינו זכרונם לברכה] במשנה ספ"ד [סוף פרק ד'] דתענית[12] ביום חתונתו זו מתן תורה. ופי' ביום חתונתו משמע שכנס"י [שכנסת ישראל] נק' כלה. וא"כ התורה נקרא חתן.

for our Sages, of blessed memory, said in the Mishnah at the end of chapter 4 of Taanis: "'On the day of his wedding' — this is the Giving of the Torah." And the meaning of "on the day of his wedding" implies that the Community of Israel is called the bride; and if so, the Torah is called the groom.

> The Mishnah applies "the day of his wedding" (Song of Songs 3:11) to the Giving of the Torah at Sinai. If Israel is the bride in that wedding, the Torah, which Israel receive, would be the groom. So the two teachings seem to contradict each other.

(הן אמת כי ברבות סדר אחרי ספ"כ מבואר משל למלך שהיה משיא בתו כו' בתו זו התורה ה"ד [הדא הוא דכתיב] ביום חתונתו וכ"ה בסדר במדבר ספ"ב [סוף פרק ב'].

(It is true that in Rabbah, on the portion of Acharei, at the end of chapter 20, a parable is set out of a king who was marrying off his daughter, etc.: "His daughter — this is the Torah," as it is written, "on the day of his wedding"; and so it is in the portion of Bamidbar, at the end of chapter 2.

> In a parenthesis the Alter Rebbe first notes the other side: the Midrash tells a parable of a king marrying off his daughter, and the daughter is the Torah. There the Torah is clearly the bride.

א"כ לפ"ז [לפי זה] י"ל [יש לומר] דגם בפי' ביום חתונתו היינו שישראל הם החתן והתורה שהיא בתו היא הכלה.

If so, according to this one may say that in the meaning of "on the day of his wedding" as well, Israel is the groom, and the Torah, which is His daughter, is the bride.

> On that reading, even "the day of his wedding" could mean that Israel is the groom and the Torah, G-d's daughter, is the bride, which would agree with "betrothed."

אך באמת בכמה דוכתי משמע ג"כ דפי' ביום חתונתו היינו שישראל הם הכלה וכדפירש"י [וכדפירש רש"י] ע"פ ה' מסיני בא[13] יצא לקראתם כו' כחתן היוצא להקביל פני כלה[14] והוא מהמכילתא פ' יתרו.

But in truth, in several places it is also implied that the meaning of "on the day of his wedding" is that Israel is the bride, as Rashi explains on the verse "Havayah came from Sinai": "He went out toward them, etc., like a groom who goes out to greet the bride"; and this is from the Mechilta on the portion of Yisro.

> But other sources plainly make Israel the bride at Sinai. Rashi on "Havayah came from Sinai" says that G-d went out to meet the people like a groom going out to greet his bride, and Rashi takes this from the Mechilta (the early halachic Midrash on Exodus) on the portion of Yisro.

וכ"מ [וכן משמע] ג"כ ברבות נשא פי"ב ביום חתונתו זה סיני חיתונין היו שנאמר וקדשתם היום[15] כו' משמע שישראל הם מקבלים הקדושין. ועי' זח"ב [זהר חלק ב'] **(נ"ח א' פ"ד א' כ"ב א') ח"ג** [חלק ג'] (ס"א ב')[16] **בענין בעטרה שעטרה**[17] **כו'.**

And so it is also implied in Rabbah, Naso, chapter 12: "'On the day of his wedding' — this is Sinai; it was a wedding, as it is said, 'And sanctify them today, etc.'" — which implies that Israel are the ones who receive the kiddushin [betrothal]. And see Zohar II) **(58a, 84a, 22a),** [and Zohar] **III (61b), on the subject of "with the crown with which** [she] **crowned** [him]**," etc.**

> The Midrash on Naso also calls Sinai a wedding, hearing in "sanctify them" (vekidashtam) the word kiddushin, the betrothal that the bride receives. The Zohar passages he cites discuss "the crown with which his mother crowned him" from the same verse in Song of Songs; in one of them (Zohar III, 61b) the son is crowned at that hour and inherits the estate of his father and mother.

גם ברבות ס"פ ואתחנן איתא א"ר [אמר רבי] **ברכיה בעשר מקומות קרא הקב"ה לישראל כלה כו'. ויש מתרצים דלגבי הקב"ה נקי ישראל כלה.**

Also in Rabbah, at the end of Va'eschanan, it says: "Rabbi Berechyah said: In ten places the Holy One, blessed be He, called Israel 'bride,' etc." And some resolve [this by saying] **that in relation to the Holy One, blessed be He, Israel is called the bride,**

> The Midrash counts ten verses that call Israel a bride. Some resolve the contradiction by distinguishing relationships: toward the Holy One, blessed be He, Israel is the bride.

ולגבי התורה נקי ישראל חתן ועד"ז יש לפרש הפסוק ולא תתורו אחרי לבבכם[18] **וגו' אשר אתם זונים אחריהם למען תזכרו**[19,20] **כו'**

and in relation to the Torah, Israel is called the groom. And in this way one can interpret the verse, "And you shall not wander after your heart, etc., after which you go astray (zonim), so that you will remember, etc."

> Toward the Torah, however, Israel is the groom. The Alter Rebbe shows that this reading fits the verses of tzitzis (Numbers 15:39-40), where "go astray" is zonim, the word used for an unfaithful woman (zonah), and "remember" is tizkeru, which sounds like zecharim, "males."

פי' ע"י ולא תתורו ולא תהיו בבחי' זונה חי"ו [חס ושלום] כי אם ואל אישך תשוקתך[21] ביום ההוא תקראי אישי.[22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41]

Meaning: through "you shall not wander," you will not be in the state of a zonah [a faithless woman], G-d forbid, but rather [in the state of] "and your desire shall be to your husband," [and] "on that day you shall call [Me] 'my Husband.'"

> "You shall not wander" means not being a zonah, an unfaithful wife, but a faithful bride to G-d, whose desire is for her husband alone and who calls Him "my Husband" (Genesis 3:16; Hosea 2:18). This is the "bride" side of Israel's relationship to G-d.

2 והיינו שיהיו בבחי' כלה לגבי הקב"ה להיות כלתה נפשי[42] כלה שארי ולבבי[43] אזי למען תזכרו[44] שתהיו בחי' הזכרים ומשפיעים לגבי התורה וזהו ועשיתם את כל מצותי.

That is, that they be in the state of a bride (kallah) in relation to the Holy One, blessed be He, to be [in the state of] "my soul pines (kalsah)" [and] "my flesh and my heart pine away (kalah)"; then, "so that you will remember (tizkeru)" — that you will be in the state of males (zecharim) and givers in relation to the Torah. And this is "and you shall do all My commandments."

> Being a bride toward G-d means utter longing for Him; the Hebrew kalsah and kalah, "pine away," echo kallah, "bride" (Psalms 84:3; 73:26). Toward the Torah, though, Israel are zecharim, "males," read into tizkeru, "you will remember": the givers, who act upon the Torah by doing its mitzvos.

אך עכ"ז [עם כל זה] אינו מיושב עם המאמר תלת קשרין מתקשרין דא בדא קודשא ב"ה אורייתא וישראל[45] בזח"ג [בזהר חלק ג] פי' אחרי (דע"ג א') משמע דישראל הם מקבלים מהתורה וא"כ התורה היא החתן המשפיע כו'.

Yet even so, this does not sit well with the saying "Three bonds are bound one to the other: the Holy One, blessed be He, the Torah, and Israel," in Zohar III, the portion of Acharei (73a), which implies that Israel receive from the Torah; and if so, the Torah is the groom, the one who gives, etc.

> The Zohar's "three bonds" links Israel to G-d through the Torah, which suggests that Israel receive from the Torah. In that case the Torah is the giver, the groom, and the first resolution does not hold.

וכן משמע ממארז"ל [ממאמר רבותינו זכרונם לברכה] פ"ק [פרק קמא] דברכות (דף ו' ע"ב) לענין המשמח את החתן שעי"ז זוכה לתורה[46] שניתנה בחמשה קולות

And so, too, it is implied by the saying of our Sages, of blessed memory, in the first chapter of Berachos (folio 6b), concerning one who gladdens the groom, that through this he merits the Torah, which was given with five voices.

> A second difficulty comes from the Talmud (Berachos 6b): one who gladdens a groom merits the Torah, which was given with five "voices"; the account of Sinai speaks of "voices" five times.

משמע דהוא מדה כנגד מדה לפי שהתורה נק' חתן וכתיב ביה ג"כ ה' קולות והגם שיש לדחות. עכ"ז [עם כל זה] כאן יתבאר בתירוץ מרווח יותר.

This implies that it is measure for measure, because the Torah is called a groom, and regarding it, too, five "voices" are written. And although one could deflect [this proof], nevertheless, here it will be explained with a more satisfying resolution.

> A wedding has five voices too, as the Talmud there cites, "the voice of joy and the voice of gladness, the voice of the groom and the voice of the bride, the voice of those who say 'Give thanks'" (Jeremiah 33:11). So the reward is measure for measure only if the Torah itself is a groom. The Alter Rebbe grants that this proof could be deflected but promises a fuller answer.

3 ויובן זאת בהקדים ענין אירוסין ונשואין ומה שייכות זאת להתורה. אך הנה אירוסין הוא[47] מה שהחתן נותן להכלה הטבעת קדושין[48]

This will be understood by first introducing the matter of erusin (betrothal) and nisuin (marriage), and what connection this has to the Torah. Now, erusin is when the groom gives the bride the ring of kiddushin,

> Jewish marriage has two stages: erusin (betrothal, also called kiddushin), made when the groom gives the bride a ring, and nisuin (marriage proper), under the chuppah. The Alter Rebbe will map these two stages onto the Torah.

ובזה הוא ממשיך לה חיות מועט[49] להיות מקודשת לשון הפרשה לו כמ"ש הרי את מקודשת לי.[50]

and through this he draws to her a small measure of life-force, so that she becomes mekudeshes, a term meaning "set apart" for him, as it is said: "Behold, you are consecrated to me."

> Through the ring the groom gives the bride only a small measure of life-force, enough to make her mekudeshes, "set apart" for him. A later maamar quoted in the Kehot notes (Sefer HaMaamarim 5635) adds that betrothal forbids her to all the world, while marriage binds her wholly to her husband. This limited, outward giving will be the key to what "betrothal" means with regard to the Torah.

SECTION 2 • ¶4

Heaven and earth: the two Torahs

4 וכמ"כ [וכמו כן] למעלה הנה יש תורה שבכתב ותורה שבע"פ [שבעל פה] ונק' שמים וארץ כמש"ת [כמו שיתבאר]. כי הנה תושבע"פ הוא הפירוש על תורה שבכתב

And similarly Above: there is the Written Torah and the Oral Torah, and they are called heaven and earth, as will be explained. For the Oral Torah is the explanation of the Written Torah,

> The human picture of betrothal is now applied to the Torah above. The Written Torah and the Oral Torah are called "heaven" and "earth," and the Oral Torah is first described as the explanation of the Written Torah.

כי בתשב"כ [בתורה שבכתב] אינו מפורש היטב פרטי המצות רק התשבע"פ [התורה שבעל פה] מבאר ומפרש כל פרטי תשב"כ [תורה שבכתב] כידוע שעל כל דבר ודבר שבתורה יש ששים רבוא פירושים בפשט

since in the Written Torah the details of the mitzvos are not clearly spelled out; only the Oral Torah clarifies and explains all the details of the Written Torah. As is known, on each and every matter in the Torah there are six hundred thousand interpretations in pshat (the plain meaning),

> The Written Torah states the mitzvos briefly; how they are actually done is spelled out only in the Oral Torah. The Alter Rebbe adds the known teaching that every matter in the Torah has six hundred thousand interpretations on the plain level (pshat).

וכן ברמז ובדרוש וכן בסוד והם ד' פעמים ששים רבוא (ע' [עיין] מענין פשט רמז דרוש סוד בהרמ"ז [בהרב משה זכות] בפ' בראשית)[51] (בדף ד' ע"ב ודף ה' ע"א) ור"פ שמיני

and likewise in remez (allusion) and in drush (homiletic interpretation), and likewise in sod (the esoteric meaning); and these are four times six hundred thousand. (See on the subject of pshat, remez, drush and sod in the Ramaz (Rabbi Moshe Zacuto) on the portion of Bereishis (folio 4b and folio 5a), and at the beginning of the portion of Shemini.)

> The same number holds on each of the four levels of interpretation: pshat (plain meaning), remez (allusion), drush (homiletic reading) and sod (the esoteric meaning), often called PaRDeS. The Ramaz (Rabbi Moshe Zacuto) discusses them in his commentary on the Zohar; as Likkutei Torah, Tzav, quotes him, sod rectifies the World of Atzilus, while pshat, remez and drush, taken together, rectify the three lower worlds, Beriah, Yetzirah and Asiyah.

ולזאת נקרא תשבע"פ [תורה שבעל פה] בחי' מלכות כמאמר מלכות פה תשבע"פ [תורה שבעל פה][52,53] כו'

Therefore the Oral Torah is called the level of Malchus, as in the saying, "Malchus is the mouth, the Oral Torah," etc.

> Because the Oral Torah reveals and expresses what is hidden in the Written Torah, it corresponds to Malchus, the Sefirah of expression and speech. The Tikkunei Zohar says: "Malchus is the mouth, and we call it the Oral Torah."

והיינו בחי' דבור שבא בהתגלות לבחי' דבור כמארז"ל [כמאמר רבותינו זכרונם לברכה] דבר ה' זו הלכה[54] (שבת קל"ח ב')

That is, the level of speech, which comes out into revelation at the level of speech, as our Sages, of blessed memory, said: "'The word of Havayah' — this is halachah [Torah law]" (Shabbos 138b),

> Malchus is speech that comes out into the open. The Sages read "the word of Havayah" (Amos 8:12) as halachah, the practical ruling of the Oral Torah: it is G-d's word in revealed form.

ודבר מלך שלטון[55] וישראל הם הממשיכים בחי' מלוכה עליהם ע"י שהם מקבלים עליהם עול מלכות שמים כמ"ש שום תשים עליך מלך[56] כו'.

and "the word of the king is sovereign." And Israel are the ones who draw the level of kingship down upon themselves, by accepting upon themselves the yoke of the kingdom of Heaven, as it is written, "You shall surely set a king over yourself, etc."

> A king rules by his word, so speech and kingship go together. Israel draw G-d's kingship upon themselves when they accept the yoke of Heaven, as in the commandment to set a king over oneself.

אך כ"ז [כל זה] הוא במצות התורה שבתורה שבכתב אינו מפורש היטב ובתורה שבע"פ [שבעל פה] באה לידי גילוי על כל דבר ודבר ד"פ ס"ר.

But all this concerns the mitzvos of the Torah, which in the Written Torah are not clearly spelled out, and in the Oral Torah come into revelation, four times six hundred thousand [interpretations] on each and every matter.

> This revealing role of the Oral Torah applies to the mitzvos, whose details are hidden in the Written Torah and fully laid out in the Oral Torah.

אך יש עוד טנת"א [טעמים נקודות תגין אותיות] שבתושבע"כ [שבתורה שבכתב] דהיינו תמונת האותיות שהם הלמ"מ [הלכה למשה מסיני] (כ"ה בפסקי מהרא"י [מורנו הרב רבי איסרלין] סי' מ"ה) שנפסלו בשנוי התמונה ע"ד שארז"ל [שאמרו רבותינו זכרונם לברכה] ואפילו כתב אחד מעכבן[57,58] לא נצרכה אלא לקוצו של יו"ד כו'

But there are, besides, the cantillation marks, vowels, crowns and letters (ta'amim, nekudos, tagin, osiyos) of the Written Torah, that is, the form of the letters, which is a law given to Moshe at Sinai (so it is in the Rulings of the Maharai [Rabbi Yisrael Isserlein], section 45), for [the letters] are invalidated by a change in their form, in the manner of what our Sages, of blessed memory, said: "'And even one letter holds them back' — this was needed only for the thorn of the yud, etc."

> But part of the Written Torah is never unpacked by the Oral Torah: the cantillation marks, vowels, crowns and letters (by their Hebrew initials, TaNTA), including the exact shapes of the letters, which are a law given to Moshe at Sinai, as the Rulings of the Maharai (Rabbi Yisrael Isserlein) state. A letter whose shape is changed is invalid: of the passages of tefillin and mezuzah the Mishnah says "even one letter holds them back," and the Talmud explains that this was needed for the tiny "thorn" of the yud.

וכל תמונה ותמונה מרמז לרבוא רבבות עולמות כידוע וגם הטעמים והנקודות והתגין כו'

And each and every form alludes to myriads upon myriads of worlds, as is known; and also the cantillation marks, the vowels, the crowns, etc.,

> Each letter-shape alludes to countless worlds, and the same is true of the cantillation marks, vowels and crowns.

שכולם אינם באים כלל לידי גילוי בתורה שבעל פה והם הנקי' עלמין סתימין דלא אתגליין[59] (ועמ"ש מזה בפ' אמור בד"ה והניף הכהן אותם כו')

none of which come into revelation at all in the Oral Torah; and they are what are called "hidden worlds that are not revealed." (And see what is explained on this in the portion of Emor, in the maamar beginning "And the kohen [priest] shall wave them, etc.")

> These aspects of the Written Torah are never revealed in the Oral Torah; the Tikkunei Zohar calls such levels "hidden worlds that are not revealed." In Likkutei Torah, Emor ("And the kohen shall wave them"), the two loaves of Shavuos stand for the Written and the Oral Torah, and the Written Torah holds what the Oral Torah lacks: the cantillation marks, a song of delight that the Oral Torah never explains.

והנה תורה שבכתב שרשה מבחי' ח"ע [חכמה עילאה] כי אורייתא מחכמה נפקת[60] שנקרא ים עילאה כי חכים ולא בחכמה ידיעא[61] שהוא בבחי' א"ס כו'

Now, the Written Torah is rooted in the level of Supernal Chochmah, for "the Torah comes forth from Chochmah," which is called the Supernal Sea, for "He is wise, but not with a knowable wisdom," which is at the level of the Infinite One (Ein Sof), etc.

> Now he turns to the root of the Written Torah: Supernal Chochmah, from which, the Zohar says, the Torah comes forth. Supernal Chochmah is called the "Supernal Sea" because it is beyond grasp, "wise, but not with a knowable wisdom," at the level of the Infinite One (Ein Sof).

ומשם נמשכה התושב"כ [התורה שבכתב] ולזאת נקרא תושב"כ [תורה שבכתב] שמים פי' שם מים[62,63] שנמשכה מבחי' ח"ע [חכמה עילאה] (וע' מ"ש בפ' יתרו בד"ה וכל העם רואים)[64]

And from there the Written Torah was drawn down; and therefore the Written Torah is called shamayim, "heaven," meaning sham mayim, "there is water," for it was drawn down from the level of Supernal Chochmah. (And see what is explained in the portion of Yisro, in the maamar beginning "And all the people saw.")

> The Talmud reads shamayim, "heaven," as sham mayim, "there is water." The Written Torah is called "heaven" because it flows from the "sea" of Supernal Chochmah. In the maamar the text cites, Torah Ohr, Yisro ("And all the people saw"), the Torah is water that descends from a high place to a low one, and its upper waters are the sea of Chochmah, from which "the Torah comes forth."

אך אינו אלא הארה בעלמא ולזאת הם כ"ד ספרים דאורייתא שנקרא כ"ד שהוא כמו למשל שלוקחין כד מים מים הגדול שאינו אלא מעט מזעיר נגד הים הגדול.

But it is only a mere glimmer; and therefore there are the twenty-four books of the Torah, called kad (twenty-four), which is, by way of analogy, like drawing a kad, a pitcher, of water from the great sea, which is only a tiny bit compared to the great sea.

> Yet the Written Torah holds only a glimmer of that sea. Scripture has twenty-four books, and twenty-four is written כ"ד, spelled like kad, "a pitcher": a pitcher of water drawn from the ocean, a tiny amount compared with the sea itself.

כמ"כ [כמו כן] כל כ"ד ספרים דאורייתא אינן אלא הארה בעלמא מבחי' ח"ע [חכמה עילאה] (ועמ"ש ע"פ ושמתי כדכד[65] כ"ד כ"ד כו')

So too, all twenty-four books of the Torah are only a mere glimmer from the level of Supernal Chochmah. (And see what is explained on the verse "And I will make your windows of kadkod [a precious stone]," kad kad, twenty-four twenty-four, etc.)

> All of Scripture, then, is only a glimmer of Supernal Chochmah. In Likkutei Torah, Re'eh, Isaiah's "windows of kadkod" is read as kad kad, twice twenty-four: the twenty-four letters of "Blessed be the name of the glory of His kingdom forever," said morning and evening.

וגם זאת אינו אלא מבחי' אחוריים כמ"ש וכד"ה על שכמה[66] שכמה הוא בחי' אחוריים וזהו וזרח משעיר למו.

And even this is only from the level of the back (achorayim), as it is written, "with her pitcher (kadah) on her shoulder": the shoulder is the level of the back. And this is "and He shone forth from Seir to them."

> Worse still, the glimmer comes only from the "back" (achorayim) of Chochmah, its external side, not its face. Rivkah carried her kad, her pitcher, "on her shoulder," and the shoulder is on the back. The same idea is found in "He shone forth from Seir."

שעיר הוא לשון שערות שהוא כמשל שערות שנמשכין מהראש שאין נמשך בהם רק הארה מועטת מאד עד שאינו מרגיש שום כאב בחתיכת השערכ כידוע

Seir is related to se'aros, hairs: that is, by way of analogy, the hairs that grow out from the head, into which only a very small glimmer [of life] is drawn, so much so that one feels no pain at all when a hair is cut, as is known,

> Seir is read as se'ar, "hair." Hair grows from the head but receives so little of its life that cutting it causes no pain.

מפני שהם חיצוניות מאד כמ"כ [כמו כן] כל בחי' תשב"כ [תורה שבכתב] מה שנתלבש בתורה גשמיות שלנו אינו אלא בחי' אחוריים וחיצוניות דחי"ע [דחכמה עילאה] ונקרא בחי' שערות אך בתוך השערות מאיר הארה מבחי' חי"ע [חכמה עילאה].

because they are very external. So too, the whole level of the Written Torah, as it is clothed in our physical Torah, is only the level of the back and the outer dimension of Supernal Chochmah, and is called the level of hairs; yet within the hairs there shines a glimmer from the level of Supernal Chochmah.

> This is because hair is very external. So too the Written Torah, as it is clothed in our physical scroll, is only the back and outer dimension of Supernal Chochmah, like hair; still, within that "hair" a glimmer of Supernal Chochmah shines.

וזהו היו"ד שבתוך שעיר. וזהו וזרח משעיר. שער י' כו' (ע' [עיין] בלק"ת [בלקוטי תורה (להאריז"ל)] ר"פ תולדות) ואתה מרבבות קדש ואתא הוא לשון בא רק שהוא בלשון תרגום שהוא בחי' אחוריים כו'.

And this is the yud inside שעיר (Seir). And this is "and He shone forth from Seir": se'ar (hair) [and] yud, etc. (See the Likkutei Torah of the Arizal, beginning of Toldos.) "And He came (ve'asa) from the myriads of holiness": asa means "came," only it is in the language of the Targum [the Aramaic translation], which is the level of the back, etc.

> The word שעיר (Seir) is se'ar, "hair," with a yud inside it; the yud, the letter of Chochmah, stands for the glimmer of Chochmah within the hair, as the text notes from the Arizal's Likkutei Torah on Toldos. The word asa, "came," in the next phrase is the Targum's Aramaic, and so it too points to the "back": translation is an outer form of the holy tongue.

והיינו כשבא לידי גילוי בתשבע"פ [בתורה שבעל פה] שנמשכה מתשב"כ [מתורה שבכתב] שהם רבבות הנמשכים מבחי' קדש שהוא בחי' חי"ע [חכמה עילאה] הנקרא קדש [וע' מענין מסיני בא וזרח משעיר[67, 68, 69] בגמרא פ"ה דברכות (ל"ג א').

That is, when it comes into revelation in the Oral Torah, which is drawn from the Written Torah: these are the myriads drawn from the level of kodesh, which is the level of Supernal Chochmah, called kodesh (holiness). [And see on the subject of "from Sinai He came, and He shone forth from Seir" in the Gemara, chapter 5 of Berachos (33a),

> The "myriads" are the countless interpretations of the Oral Torah, drawn from the Written Torah, whose root is Supernal Chochmah, called kodesh, "holiness." The bracket then lists sources on "from Sinai He came, and He shone forth from Seir"; in Berachos 33a, for one, Ulla cites "He appeared from Mount Paran," from the same verse, as a divine appearance for good.

ור"פ לפני אידיהן (ב' ב') רבות נשא ר"פ י"א (רמ"ג א') פי"ד [פרק י"ד / פרשה י"ד] בקרבן עשתי עשר (ר"ס ד').

and the beginning of [the chapter] Lifnei Eideihen [in Avodah Zarah] (2b); Rabbah, Naso, beginning of chapter 11 (243a), [and] chapter 14, on the offering of the eleventh [day] (260d);

> The list continues: the opening of Avodah Zarah (2b), where the Talmud reads the verse as G-d offering the Torah to the other nations, at Seir and Paran, before giving it to Israel, and the Midrash on Naso, on the offerings of the princes.

שה"ש [שיר השירים] בפסוק אפריון עשה[70]. באיכה בפסוק אני הגבר[71]. זח"ב [זהר חלק ב'] קל"א א' ח"ג [חלק ג'] קצ"ב]:[72, 73, 74]

Shir HaShirim [Rabbah], on the verse "He made a palanquin"; in Eichah [Rabbah], on the verse "I am the man"; Zohar II, 131a; III, 192.]

> The list ends with the Midrash on Song of Songs and Lamentations and with passages in the Zohar. In one of them (Zohar II, 131a) "from Sinai He came, and shone forth from Seir" describes G-d revealing Himself to Israel through levels within levels, one more hidden and one more revealed, like a shell over its kernel.

SECTION 3 · ¶5–8

Betrothal: fire, children and builders

5 ב והנה ההמשכה מתשב"כ [מתורה שבכתב] שהוא בחי' חכמה לבחי' תשבע"פ [תורה שבעל פה] שהוא בחי' מלכות שאין ערוך כו'

2. Now, the drawing down from the Written Torah, which is the level of Chochmah, to the level of the Oral Torah, which is the level of Malchus — there being no comparison [between them], etc. —

> Section 2 opens. Chochmah (the source of the Written Torah) and Malchus (the Oral Torah) are so far apart that no direct flow from one to the other is possible.

אי"א כי"א ע"י גבורות וצמצומים לצמצם אור הנמשך מבחינת חכמה כו' וזהו מימינו אש דת[75, 76, 77, 78, 79, 80, 81] כו'

is impossible except through gevuros and tzimtzumim (restraints and contractions), to contract the light drawn from the level of Chochmah, etc. And this is "from His right hand, a fiery law (esh das), etc."

> The bridge is restraint: gevuros and tzimtzumim, powers that contract and limit the light of Chochmah so that it can be received below. Moshe's blessing calls the Torah esh das, "a fiery law," from G-d's right hand.

ד"ת [דת] **שהוא בחי' תשבע"פ** [תורה שבעל פה] **שנמשכה מתשב"כ** [מתורה שבכתב] **ע"י אש שהוא בחי' צמצום כווץ בהמים שהוא בחי' ים החכמה כמו שטבע האש לכווץ המים שטבע המים להתפשט והאש מכווץ כו'**

Das (law), which is the level of the Oral Torah, is drawn from the Written Torah through fire, which is the level of tzimtzum: a contracting of the water, which is the level of the sea of Chochmah; just as it is the nature of fire to contract water, for the nature of water is to spread out, and fire contracts [it]**, etc.,**

> Das, "law," is the Oral Torah, and it comes from the Written Torah by means of "fire." Chochmah is like water, which by nature spreads without limit; fire is the force that contracts it, so the boundless sea of Chochmah is "condensed" into defined laws.

כמאמר גליד ברוחא וכביש באשא[82,83] [וע' בגמרא ביצה (כ"ה ב') וע' עוד מענין מימינו אש דת בגמרא ברכות (ס"ב א') יומא (נ"ג ב').

as in the saying, "It congeals by wind and is pressed by fire." [And see in the Gemara, Beitzah (25b); and see further on the subject of "from His right hand, a fiery law" in the Gemara, Berachos (62a), Yoma (53b),

> The Idra Zuta's phrase "it congeals by wind and is pressed by fire" (said there of one of the letters) is borrowed for fire's power to give the fluid "water" of Chochmah a firm shape. The bracket then begins a list of places that discuss "a fiery law"; in Beitzah 25b, for one, the Torah was given to Israel because they are bold, fit for "a law of fire."

סוטה (ד' סע"ב [סוף עמוד ב]) רבות כי תשא פמ"א [פרק מ"א / פרשה מ"א] (קנ"ה ד') ויקרא רפ"ד (קס"ט א') נשא רפי"ב (רמ"ו ד') שופטים (רצ"ה ג'). ס"פ מטות.

Sotah (end of 4b); Rabbah, Ki Sisa, chapter 41 (155d); Vayikra, beginning of chapter 4 (169a); Naso, beginning of chapter 12 (246d); Shoftim (295c); end of Matos;

> The list continues with further Talmudic and Midrashic passages on the verse.

שה"ש [שיר השירים] בפסוק לסוסתי. ס"פ ראשו כתם פז. קהלת ס"פ מה שהיה

Shir HaShirim [Rabbah], on the verse "To my mare"; end of "His head is finest gold"; Koheles [Rabbah], end of "What has been";

> More passages are listed in the Midrash on Song of Songs and Koheles.

זח"א [זהר חלק א] רמ"ג א' ח"ב [חלק ב'] פ"א א' פ"ד א'. צ"ב קל"ה א' קס"ו ב' ח"ג [חלק ג'] קע"ו א' קפ"ב א']

Zohar I, 243a; II, 81a, 84a, 92, 135a, 166b; III, 176a, 182a.]

> The list ends with passages in the Zohar. In one of them (Zohar II, 81a) Rabbi Yehudah says the Torah was given from the side of Gevurah, and Rabbi Yosi answers that it turned to the right: "from His right hand, a fiery law."

אך מי הם המעוררים האש שלמעלה להיות כווץ וצמצום בבחי' ח"ע [חכמה עילאה] הם נשמות ישראל ע"י בחי' רשפי אש[84] מלמטה בביטול הרצון וע"ז מעוררים למעלה ג"כ בחי' אש שהוא בחי' גבורות וצמצומים

But who are the ones who arouse the fire Above, so that there be contraction and tzimtzum in the level of Supernal Chochmah? It is the souls of Israel, through the level of "flashes of fire" from below, in self-nullification (bittul) of the will; and through this they arouse Above as well the level of fire, which is the level of gevuros and tzimtzumim.

> Now the Alter Rebbe asks what sets this fire above in motion, causing Chochmah to be contracted into the Oral Torah. The answer is the souls of Israel: when a person sets aside his own will before G-d, a fiery yearning burns in him, the "flashes of fire" of Song of Songs, and this fire below arouses the fire above, the contracting forces that shape Chochmah into Oral Torah.

שהוא כדוגמת אש שעל המזבח שאף שאש בא[85] מלמעלה מצוה להביא מן ההדיוט כמ"ש ונתנו בני אהרן הכהנים[86] אש על המזבח מזבח נקרא כללות נשמות ישראל כל אחד זובח את יצרו להיות אתכפייא ואתהפכא כו'

This is like the fire on the altar: although fire came down from Above, it is a mitzvah to bring [fire] from an ordinary source, as it is written, "And the sons of Aharon the kohanim shall put fire on the altar." The altar (mizbe'ach) is the collective of the souls of Israel, each of whom slaughters (zove'ach) his [evil] inclination, so that there be subjugation and transformation (iskafya and is'hapcha), etc.

> The Talmud teaches that although fire descended from heaven onto the altar, there is still a mitzvah to bring ordinary, human fire. The altar (mizbe'ach) stands for the souls of Israel, each of whom "slaughters" (zove'ach) his own evil inclination, first subduing it (iskafya) and then transforming it (is'hapcha). The Kehot note points out that the verse reads "the kohen," not "the kohanim," as the text quotes it correctly further on.

והוא כמו שהיו מקריבין ע"ג [על גבי] המזבח פרים שהוא בהמה לעלות למעלה כמ"כ [כמו כן] בכל נפש מישראל להיות ביטול ואתכפייא של הנפש הבהמית ע"י רשפי אש ועי"ז מעוררים האש למעלה כו'

It is like the bulls they used to offer upon the altar, which are animals (behemah), to go up on high; so too in every soul of Israel, that there be self-nullification and subjugation of the animal soul through "flashes of fire," and through this they arouse the fire Above, etc.

> Offering a bull, an animal (behemah), on the altar parallels subduing the animal soul (nefesh habahamis) through fiery devotion. That inner fire is what calls forth the fire above.

אך התעוררות בחי' רשפי אש בכל נפש מישראל הי' [היה] ע"י אהרן כמ"ש ונתנו בני אהרן הכהן אש[87] כו'

But the arousal of the level of "flashes of fire" in every soul of Israel was through Aharon, as it is written, "And the sons of Aharon the kohen shall put fire, etc."

> The power to kindle this fire in every Jew came through Aharon the kohen, whose sons placed the fire on the altar.

כמ"כ (ויקרא א' ז') (ועמ"ש בד"ה והיה לכם לציצית גבי לזאת יקרא אשה[88] אש ה' כי מאיש אש יו"ד לוקחה) [כמו כן] כתיב וימינו תחבקני[89] שהוא בחי' המשכת מקיפים שנמשכו בסוכות להיות תחבקני.

(Leviticus 1:7). (And see what is explained in the maamar beginning "And it shall be for you as tzitzis [fringes]," regarding "This one shall be called ishah (woman), for from ish (man) she was taken": [ishah is] esh (fire) [and] hei; for from ish, esh [and] yud, she was taken.) So too it is written, "And His right hand embraces me," which is the level of the drawing down of the encompassing lights (makifim), drawn down on Sukkos, so that there be "embraces me."

> The Alter Rebbe refers to another maamar on ishah (woman) and ish (man), both read as esh, fire, one with a hei and one with a yud: in Likkutei Torah, Shelach ("And it shall be for you as tzitzis"), the Community of Israel is ishah, esh hei, for the souls' fiery longing to be absorbed in G-d's light, a power "taken from ish," esh yud, the yud of Supernal Chochmah. He then adds a second source of strength: "His right hand embraces me," the encompassing lights (makifim) drawn down on Sukkos.

כמו שחובקין את האדם ואין מניחין אותו להפוך לאחוריו כמ"כ [כמו כן] ההמשכת המקיפים מלמעלה נעשה כח לכל נפש מישראל לאכפייא לסט"א [לסטרא אחרא] כו'.

Just as one embraces a person and does not let him turn backward, so too the drawing down of the encompassing lights from Above becomes a power for every soul of Israel to subdue the sitra achra, etc.

> An embrace holds a person so that he cannot turn away; so too the encompassing light of Sukkos surrounds each Jew and gives him the strength to subdue the sitra achra, the side opposed to holiness.

6 וזהו אל תקרי בניך אלא בוניך[90] כו' בניך הם ישראל כמ"ש בנים אתם[91] להי' אלקיכם כו'

And this is "Do not read banayich (your children) but bonayich (your builders), etc." "Your children" are Israel, as it is written, "You are children to Havayah your G-d, etc."

> The Talmud reads Isaiah's "all your children (banayich) shall be taught of Havayah" as bonayich, "your builders." The Alter Rebbe explains why Israel as "children" become "builders."

כי ברא כרעא דאבוהי[92,93] שהוא כמשל הרגל שבטלה בתכלית להראש ואין לה רצון אחר כלל. כמ"כ [כמו כן] הבן אין לו רצון אחר כלל רק עושה רצון אביו.

For "a son is his father's leg": that is, like the leg, which is utterly nullified to the head and has no other will at all. So too, the son has no other will at all; he only does his father's will.

> The saying "a son is his father's leg" means that a son is as completely at one with his father as a leg is with the head: the leg has no will of its own and simply does what the head wants. Likkutei Torah, Va'eschanan, adds that the leg does not resist even when the head causes it pain in order to heal it.

משא"כ העבד יש לו רצון אחר ג"כ רק שמבטל רצונו ולזאת נקרא הבן כרעא דאבוהי כו'

Not so the servant: he has another will as well, only he sets his will aside. Therefore the son is called "his father's leg," etc.

> A servant, by contrast, has a will of his own and only sets it aside to obey. The son has no separate will at all; this is the difference between the two kinds of service that returns later in the maamar.

(ועמ"ש מזה בד"ה שיר המעלות ממעמקים) כמ"כ [כמו כן] למעלה כללות נשמות ישראל כשהם בבחי' ביטול רצון לגמרי כמ"ש ועמך לא חפצתי[94] כו'

(And see what is explained on this in the maamar beginning "A song of ascents: From the depths.") So too Above: the collective of the souls of Israel, when they are in the state of complete nullification of the will, as it is written, "And besides You I desire nothing, etc.,"

> He points to the maamar "A song of ascents: From the depths" (Likkutei Torah, Rosh Hashanah), which speaks of the soul's two levels, Yaakov and Yisrael. The souls of Israel are "children" when they want nothing besides G-d, as the Psalmist says, "besides You I desire nothing."

שאין להם רצון אחר כלל נקראו בנים כו' ואזי על ידי זה נעשים בונים כמשל הרגל אף שבטלים בתכלית להראש עכ"ז [עם כל זה] הם מוליכים את הראש מלמטה למעלה ומלמעלה למטה.

so that they have no other will at all, are called children, etc.; and then, through this, they become builders. As in the analogy of the leg: although [the legs] are utterly nullified to the head, nevertheless they carry the head from below to above and from above to below.

> Having no will of their own, they become "builders." Legs are wholly subordinate to the head, yet they are what carry the head from place to place, up and down.

כמ"כ [כמו כן] כללות נש"י [נשמות ישראל] ע"י ביטול הרצון שנק' בנים נעשים בונים שהם מוליכים וממשיכים את הראש שהוא בחי' ח"ע [חכמה עילאה] שנק' ראש מלמעלה למטה ומלמטה למעלה

So too the collective of the souls of Israel, called children through the nullification of the will, become builders: they carry and draw the head, which is the level of Supernal Chochmah, called the head, from above to below and from below to above;

> So too the souls of Israel, by their total self-nullification, "carry" the Head, Supernal Chochmah, drawing it down and raising it up.

והיינו לעלות בחי' תורה שבעל פה שהוא בחי' מלכות שנקרא כלה לבחי' תורה שבכתב שהוא ח"ע [חכמה עילאה] שנק' חתן.

that is, to raise the level of the Oral Torah, which is the level of Malchus, called the bride, to the level of the Written Torah, which is Supernal Chochmah, called the groom.

> Raising means lifting the Oral Torah (Malchus, the bride) up to the Written Torah (Supernal Chochmah, the groom). Israel's role is to bring the two together.

7 וכן להמשיך מלמעלה למטה מבחי' תורה שבכתב לבחי' תורה שבעל פה כו'. וזהו שנק' תורה שבעל פה מאורסה

And likewise to draw down from above to below, from the level of the Written Torah to the level of the Oral Torah, etc. And this is why the Oral Torah is called me'orasah, "betrothed":

> Israel's service works both ways: raising the Oral Torah up and drawing the Written Torah down into it. This is why the Oral Torah is called me'orasah, "betrothed."

שהיא בחי' כלה שהחתן נותן הטבעת קדושין ובזה ממשיך לה חיות להיות מקודשת לשון הבדלה והפרשה אליו.

for it is the level of the bride, to whom the groom gives the ring of kiddushin, and through this he draws life-force to her, so that she becomes mekudeshes, a term meaning separation and setting apart for him.

> It is the bride, and the groom's ring draws life-force to her and makes her mekudeshes, "set apart" for him. The human picture of paragraph 3 is now applied to the Torah.

כמ"כ [כמו כן] כתיב אלה המצות אשר יעשה אותם האדם[95] וחי בהם היינו שממשיכים חיות לבחי' תורה שבעל פה

So too it is written, "These are the commandments which a person shall do and live in them": that is, they draw life-force to the level of the Oral Torah,

> Plainly the verse (Leviticus 18:5) says that a person lives by keeping the mitzvos; the maamar reads "live in them" as giving life to them: by doing the mitzvos, people draw life-force into the Oral Torah. The Kehot note observes that the verse in Leviticus does not actually begin "These are the commandments."

שהוא בחי' מלכות בחי' כלה להעלותה למעלה לבחי' תורה שבכתב שהוא בחי' קדש העליון שהוא בחי' ח"ע [חכמה עילאה].

which is the level of Malchus, the level of the bride, to raise her upward to the level of the Written Torah, which is the level of Supernal Kodesh, the level of Supernal Chochmah.

> The life-force given to the Oral Torah (Malchus, the bride) raises her to the Written Torah, Supernal Kodesh, which is Supernal Chochmah.

8 וזהו מאורסה כו' שבחינת תשבע"פ [תורה שבעל פה] שנק' כלה מאורסת ומקודשת לבחי' תשב"כ [תורה שבכתב] בחי' ח"ע [חכמה עילאה] שהוא בחי' חתן כנ"ל ע"י החיות שנמשך לה כנ"ל

And this is me'orasah, etc.: that the level of the Oral Torah, called the bride, is betrothed and consecrated to the level of the Written Torah, the level of Supernal Chochmah, which is the level of the groom, as explained above, through the life-force drawn to her, as explained above.

> This sums up the reading of me'orasah: the Oral Torah, the bride, is betrothed to the Written Torah, Supernal Chochmah, the groom, through the life-force drawn into her.

והוא דוגמת בחי' אירוסין שהחתן נותן להכלה הטבעת ולפי שישראל ממשיכים הקדושין ע"כ נק' חתן לגבי תשבע"פ [תורה שבעל פה] שנק' כלה:

And this is like the level of erusin, in which the groom gives the bride the ring. And because Israel draw down the kiddushin, they are therefore called the groom in relation to the Oral Torah, which is called the bride.

> This answers the question of the opening: because it is Israel who draw down the kiddushin through their service, they are the groom in relation to the Oral Torah, the bride.

SECTION 4 • ¶9–11

Marriage: the chuppah of the festivals

9 ג אך כל זה הוא בחי' אירוסין שהוא בבחי' חיצוניות לבד שהחתן שהוא בחי' תשב"כ [תורה שבכתב] ממשיך חיות להכלה שהיא בחי' תשבע"פ [תורה שבעל פה] בבחי' חיצוניות

3. But all this is the level of erusin, which is in the outer dimension alone: the groom, who is the level of the Written Torah, draws life-force to the bride, who is the level of the Oral Torah, in the outer dimension.

> Section 3 opens with a limitation: all that has been described is only betrothal, a connection on the outer level. What reaches the Oral Torah is only the external flow of the Written Torah.

אך כדי שיומשך מבחינת חתן לכלה מבחי' פנימיות תשב"כ [תורה שבכתב] לזה צריך מקודם בחי' נשואין כי אחר אירוסין הוא בחי' נשואין

But in order that there be drawn from the level of the groom to the bride from the inner dimension of the Written Torah, for this there must first be the level of nisuin; for after erusin comes the level of nisuin.

> For the inner dimension of the Written Torah to flow into the Oral Torah, there must first be marriage (nisuin), the second stage that follows betrothal.

והיינו בחי' חופה שהחתן והכלה שניהם עומדים תחת החופה והחופה מקפת שניהם וזהו שאנו אומרים בתפלת יו"ט [יום טוב] והשיאנו שהוא בחי' נשואין[96] להחתן והכלה

That is, the level of the chuppah [wedding canopy], where the groom and the bride both stand under the chuppah, and the chuppah surrounds them both. And this is what we say in the Yom Tov [festival] prayer, "Vehasi'enu" ("bestow upon us"), which is the level of nisuin (marriage) of the groom and the bride.

> Marriage is made under the chuppah, which surrounds groom and bride together. The festival prayer's "Vehasi'enu" ("bestow upon us") shares its root, nun-sin-alef, with nisuin, marriage, and so the festivals are a time of "marriage"; the Kehot note points to Or HaTorah for this reading.

כי הנה מבואר למעלה שבחי' אירוסין היינו שבחי' תשבע"פ [תורה שבעל פה] שהיא בחי' מל' שנקרא כלה מקבלת מהארת בחי' ח"ע [חכמה עילאה] שהוא בחי' תשב"כ [תורה שבכתב] שנק' חתן שנק' שמים שהוא בחי' ים החכמה.

For it was explained above that the level of erusin is that the level of the Oral Torah, which is the level of Malchus, called the bride, receives from the glimmer of the level of Supernal Chochmah, which is the level of the Written Torah, called the groom, called heaven, which is the level of the sea of Chochmah.

> A recap: in betrothal the Oral Torah (Malchus, the bride) receives only a glimmer of Supernal Chochmah (the Written Torah, the groom, "heaven," the sea of Chochmah).

אך יש עוד למעלה מן החכמה והוא הנק' סתימו דכל סתימין[97] שהוא בחי' ישת חשך סתרו[98]

But there is yet [a level] higher than Chochmah, which is called "the most hidden of all hidden," which is the level of "He made darkness His hiding place,"

> But there is a level higher than Chochmah, which the Zohar calls "the most hidden of all hidden" and the Psalmist describes as "He made darkness His hiding place."

עד שבחי' חכמה אינה נחשבת רק בחי' הארה בעלמא ונחשבת לעשי' [לעשיה] גשמיות לגבי בחי' סתימו דכל סתימין הנ"ל כמ"ש כולם בחכמה עשית[99] כו'.

so much so that the level of Chochmah is considered only a mere glimmer, and is considered physical asiyah (making) in relation to the level of "the most hidden of all hidden" mentioned above, as it is written, "You made (asisa) them all with Chochmah, etc."

> Compared to it, Chochmah is only a small glimmer and counts as mere physical "making" (asiyah); this is why the Psalmist says "You made (asisa) them all with Chochmah." From that height, Chochmah and Malchus stand on the same plane.

10 ושם בחי' חכמה עילאה שהוא בחי' חתן ובחי' מל' שהיא בחי' כלה שניהם שוים בתכלית מאחר שגם בחי' חכמה נחשבת לעשייה גשמיות

And there, the level of Supernal Chochmah, which is the level of the groom, and the level of Malchus, which is the level of the bride, are both entirely equal, since the level of Chochmah too is considered physical asiyah.

> At the level of "the most hidden of all hidden," Supernal Chochmah (the groom) and Malchus (the bride) are completely equal, because from that height even Chochmah counts only as physical "making."

ולכן נקרא בחי' זו בחי' חופה שכמו שחופה מקפת על החתן והכלה בשוה כמ"כ [כמו כן] בחי' סתימו דכל סתימין הנ"ל הוא בחי' מקיף על בחי' ח"ע [חכמה עילאה] ובחי' מלכות בשוה.

Therefore this level is called the level of the chuppah: just as the chuppah surrounds the groom and the bride equally, so too the level of "the most hidden of all hidden" mentioned above is the level of an encompassing [light] over the level of Supernal Chochmah and the level of Malchus equally.

> This is why that level is the "chuppah": the wedding canopy covers groom and bride alike, and this hidden level encompasses Chochmah and Malchus alike. An encompassing light (makif) is one that relates to everything beneath it equally.

וזהו והשיאנו שהוא בחי' נשואין להחתן והכלה אחר בחי' ארוסין שהכלה מתעלית לבחי' חתן אח"כ מתעלים שניהם לבחי' חופה הנ"ל.

And this is "Vehasi'enu," which is the level of nisuin of the groom and the bride: after the level of erusin, in which the bride is raised to the level of the groom, afterward both of them are raised to the level of the chuppah mentioned above.

> Now the two stages are clear. In betrothal the bride is raised to the level of the groom; in marriage both are raised together to the chuppah, and this is what the festival prayer's "Vehasi'enu" asks for.

(ועמ"ש מענין חופה ע"פ] כי על כל כבוד חופה[101, 100] ובד"ה והיה כמשוש חתן על כלה).[102]

(And see what is explained on the subject of the chuppah on the verse "For over all the glory, a chuppah," and in the maamar beginning "And it shall be as the rejoicing of a groom over a bride.")

> The Alter Rebbe refers to two other maamarim on the chuppah. In the first, Likkutei Torah, Shir HaShirim ("For over all the glory, a chuppah"), the groom (chassan, read as "coming down a step") is light that descends like water and the bride (kallah, as in "my soul pines") is longing that rises like fire; these opposites can unite only through the chuppah, an encompassing light above them both. The second is the maamar "And it shall be as the rejoicing of a groom over a bride."

וזהו שאומרים ברגל זמן שמחתנו שהוא בחי' שמחה ע"י גילוי בחי' סתימו דכל סתימין הנ"ל שמעלה ומטה שוים ממש

And this is why we say on the festival, "the season of our rejoicing": this is the level of joy through the revelation of the level of "the most hidden of all hidden" mentioned above, where above and below are truly equal.

> The festivals are called "the season of our rejoicing" because on them this hidden level, at which high and low are equal, is revealed. Joy comes from that revelation.

והוא כמשל שמחת המלך שבשעת השמחה יוצא המלך מהעלם לגילוי ומגלה ומשפיל עצמו לכל השרים והעבדים בשוה.

It is like the analogy of the king's rejoicing: at the time of the celebration the king goes out from concealment to revelation, and reveals himself and lowers himself to all the ministers and servants equally.

> At a celebration a king comes out of his seclusion and shows himself to everyone, ministers and servants alike, stepping down to their level. So too at the chuppah, the hidden level reveals itself equally to all.

כמ"כ [כמו כן] בחי' חופה הנ"ל הוא בחי' שמחה (ועמ"ש מענין שמחה בד"ה ביום השמע"צ [השמיני עצרת] גבי אשר קדשנו כו' אשר נשבעת כו').

So too the level of the chuppah mentioned above is the level of joy. (And see what is explained on the subject of joy in the maamar beginning "On the eighth day, an atzeres [a day of assembly]," regarding "Who sanctified us, etc., as You swore, etc.")

> The chuppah, then, is joy. In the maamar the text cites (Likkutei Torah, Shemini Atzeres, "On the eighth day, an atzeres"), "Who sanctified us" is the delight drawn through the mitzvos, and "as You swore" is the inner delight drawn through teshuvah, like a king's joy when his son comes back from far away.

וזהו כאשר רצית ואמרת כו' רצית היינו בחי' רצון העליון שהוא מקיף הנ"ל

And this is "As You desired and said, etc.": "You desired" means the level of the Supernal Will, which is the encompassing [level] mentioned above.

> The festival prayer says "as You desired and said, to bless us." "You desired" refers to the Supernal Will, the encompassing level above Chochmah.

ולהיות כי סוף מעשה במחשבה תחלה[103] נעוץ סופן בתחלתן[104] לזה אומרים כאשר רצית כו ואמרת היינו שבא אז מהעלם לגילוי בבחי' אמירה והתגלות כנ"ל להיות כי נעוץ תחלתן בסופן.[105]

And because "the end of the deed was first in thought," [and] "their end is wedged in their beginning," therefore we say "As You desired, etc." And "said" means that it then comes from concealment into revelation, at the level of saying and revelation, as mentioned above, since "their beginning is wedged in their end."

> Because "the end of the deed was first in thought" (from the Lecha Dodi hymn) and "their end is wedged in their beginning" (Sefer Yetzirah, the ancient Book of Formation), the highest Will is bound to the lowest level; so we say "as You desired." "Said" is its coming out into revelation, like speech, for "their beginning is wedged in their end."

וזהו כאשר רצית ואמרת כו' לברכנו היינו שיהי' [שיהיה] תוספת ברכה והתגלות כנ"ל את ברכת מועדיך.

And this is "As You desired and said, etc., to bless us": that is, that there be an added blessing and revelation, as mentioned above, [of] "the blessing of Your appointed festivals."

> "To bless us" is the extra blessing and revelation that the festivals bring, "the blessing of Your appointed festivals."

11 והנה בכל שלש רגלים אומרים והשיאנו וזמן שמחתנו להיות בכל הרגלים הוא בחי' גילוי בחי' סתימו דכל סתימין הנ"ל.

Now, on all three pilgrim festivals we say "Vehasi'enu" and "the season of our rejoicing," because on all the festivals there is the level of the revelation of "the most hidden of all hidden" mentioned above.

> The Alter Rebbe speaks of all three pilgrim festivals (Pesach, Shavuos and Sukkos) as times of "Vehasi'enu" and of rejoicing (the festival prayer calls them all "appointed times for joy"), because on each of them the hidden level of the chuppah is revealed.

וזהו שנק' רגלים שגם הרגלים שהוא בחי' ומדריגה היותר תחתונה מתעלה ועולה בשוה כמו הראש לפי ששם מעלה ומטה שוים ממש כנ"ל ונחלקים לג' רגלים

And this is why they are called regalim (literally, "feet"): for even the feet, which are the lowest level and rung, are raised and ascend equally with the head, since there above and below are truly equal, as mentioned above. And they are divided into three festivals,

> The festivals are called regalim, "feet." On them even the feet, the lowest level, are raised to be equal with the head, because at the level of the chuppah high and low are the same. They are three, for a reason given next.

שהוא בחי' ג' קוין ימין ושמאל ואמצע שהם תורה ועבודה וגמ"ח [וגמילות חסדים][106] שתורה הוא בחי' קו האמצעי שמבריח מן הקצה אל הקצה[107, 108]

which are the level of the three lines, right, left and middle, which are Torah, avodah (divine service) and gemilus chassadim (acts of kindness); Torah is the level of the middle line, which "runs through from end to end."

> The three festivals match the three "lines" of the Sefiros: right, left and middle, which correspond in man's service to Torah, avodah (prayer and divine service) and acts of kindness, the three things on which the world stands. Torah is the middle line, which "runs through from end to end" like the central bar of the Mishkan; the Kehot note gives the Zohar at the end of Terumah (II, 175b), and Likkutei Torah, Shir HaShirim, citing it, says that the middle line rises all the way to Keser.

(ועי' בד"ה מזמור שיר חנוכת הבית ועי' בלקת ס"פ תשא בד"ה מצות ראי' [ראיה] בגי' רגלים). והנה כ"ז [כל זה] הוא בכל השלשה רגלים שהוא בחי' נשואין.

(And see the maamar beginning "A psalm, a song for the dedication of the House," and see the Likkutei Torah of the Arizal, end of [Ki] Sisa, in the section beginning "The mitzvah of appearing on the three festivals.") Now, all this is on all three festivals, which are the level of nisuin.

He points to the maamar "A psalm, a song for the dedication of the House" (Likkutei Torah, later in this portion), where the inner bowing of the self, like the son who is his father's leg, came to Israel through appearing at the Temple on the three festivals, and to the Arizal's Likkutei Torah on Ki Sisa, on that mitzvah of appearing. All three festivals, he concludes, are "marriage," the chuppah.

אך שמיני עצרת הוא ענין היחוד חתן וכלה שאחר החופה שהחתן משפיע להכלה מבחי' פנימיות ועיין בזח"א [בזהר חלק א] ויגש (דרי"ח ע"ב).

But Shemini Atzeres is the matter of the union of groom and bride after the chuppah, in which the groom gives to the bride from the inner dimension. And see Zohar I, Vayigash (208b).

Shemini Atzeres goes further. After the chuppah comes the union of groom and bride, in which the groom gives from his innermost self; so on Shemini Atzeres the inner dimension of the Written Torah flows into the Oral Torah. The Zohar on Vayigash (208b), which he cites, speaks there of the holy union above from which the souls come forth.

כמ"כ [כמו כן] למעלה אחר שהחתן והכלה שהם בחי' תשב"כ [תורה שבכתב] ותשבע"פ [ותורה שבעל פה] שניהם עולים עד בחי' סתימו דכל סתימין כו' הנ"ל שמתגלה עליהם

So too Above: after the groom and the bride, which are the level of the Written Torah and the Oral Torah, both ascend to the level of "the most hidden of all hidden," etc., mentioned above, which is revealed over them,

Applied above: first the Written Torah and the Oral Torah, groom and bride, both rise to "the most hidden of all hidden," which is revealed over them.

אזי אח"כ נמשך ההשפעה מבחי' פנימי' [פנימיות / פנימית] תשב"כ [תורה שבכתב] לבחי' תשבע"פ [תורה שבעל פה] שהוא בחי' מלכות דאצי'

then afterward the flow is drawn from the level of the inner dimension of the Written Torah to the level of the Oral Torah, which is the level of Malchus of Atzilus.

Then the inner flow of the Written Torah comes down into the Oral Torah, which is Malchus of Atzilus, the lowest Sefirah of the highest world.

ואזי ממילא ממשיכין אח"כ מבחי' מלי לבי"ע להיות גילוי למטה בכ"א [בכל אחד / בכל אחת] מישראל ע"י שמקבלים עליהם עול מלכות שמים וממשיכים עליהם בחינה זו ועמ"ש סד"ה ביום השמיני שלח.

And then, as a matter of course, they afterward draw [it] from the level of Malchus to Beriah, Yetzirah and Asiyah, so that there be revelation below in each and every one of Israel, through their accepting upon themselves the yoke of the kingdom of Heaven and drawing this level upon themselves. And see what is explained at the end of the maamar beginning "On the eighth day he sent."

> From Malchus Israel then draw it, as a matter of course, into the lower worlds of Beriah, Yetzirah and Asiyah, so that it is revealed in every Jew who accepts the yoke of Heaven. At the end of the maamar the text cites (Likkutei Torah, Shemini Atzeres, "On the eighth day he sent the people"), "he sent the people" is linked with "there is no king without a people."

SECTION 5 • ¶12

An inheritance for the servant

12 והיינו אף מי שאינו בבחי' בן שהוא בחי' ביטול הרצון בתכלית שאין לו רצון אחר כלל רק הוא בבחי' עבד שהוא בחי' קבלת עול בבחי' סור מרע ועשה טוב[109] ג"כ יכולים להמשיך השפע מלמעלה.

That is, even one who is not at the level of a son, which is the level of complete nullification of the will, having no other will at all, but is only at the level of a servant, which is the level of accepting the yoke, in "turn away from evil and do good" — they too can draw down the flow from Above.

> The flow of Shemini Atzeres reaches even someone who is not a "son," who has not reached complete nullification of his own will: even a "servant," whose service is accepting the yoke of Heaven, turning from evil and doing good while still having a will of his own, can draw down the flow from above.

וזהו תורה צוה לנו משה מורשה קהלת[110] יעקב[111] מורשה הוא לשון ירושה

And this is "The Torah that Moshe commanded us is the inheritance (morashah) of the congregation of Yaakov." Morashah is related to yerushah, inheritance:

> This is the meaning of the opening verse: morashah is related to yerushah, inheritance.

כמו אדם היורש את אביו שלא טרח ויגע רק בא לו ממילא בירושה שכבר הכין אביו

like a person who inherits his father, who did not toil and labor, but it came to him of itself by inheritance, for his father had already prepared it.

> An heir receives without toil what his father has already prepared.

כמ"כ [כמו כן] בשמ"ע [בשמיני עצרת] הוא בחי' ירידת והמשכת השפע בבחי' ירושה לכל א' מישראל (ע' [עיין] בסנהדרין דצ"א סע"ב [סוף עמוד ב] וברבות סדר צו פ"ט)

So too on Shemini Atzeres there is the level of the descent and drawing down of the flow, in the manner of an inheritance, to every one of Israel (see Sanhedrin, at the end of 91b, and Rabbah, the portion of Tzav, chapter 9)

> So on Shemini Atzeres the flow comes down to every Jew as an inheritance. The Talmud in Sanhedrin 91b likewise reads the verse as meaning that the Torah is an inheritance for all Israel.

שמקבלים עליהם עול מלכות שמים אף שהוא בבחי' עבד כנ"ל מאחר שכבר הוכן ונמשך מבחי' תשב"כ [תורה שבכתב] שהוא בחי' ח"ע [חכמה עילאה].

who accept upon themselves the yoke of the kingdom of Heaven, even though one is at the level of a servant, as mentioned above, since it has already been prepared and drawn down from the level of the Written Torah, which is the level of Supernal Chochmah.

> It reaches everyone who accepts the yoke of Heaven, even at the level of a servant, because it has already been prepared and drawn down from the Written Torah, Supernal Chochmah.

וזהו קהלת יעקב שבא השפע גם לבחי' עקביים שהוא בחי' עבד שמתחלה היה נמשך רק בבחי' ישראל שהוא בחי' בן ואח"כ נמשך גם למי שהוא בחי' עבד שהוא בחי' יעקב.

And this is "the congregation of Yaakov": that the flow comes even to the level of the heels (akeivayim), which is the level of a servant. For at first it was drawn only to the level of Yisrael, which is the level of a son, and afterward it is drawn also to one who is at the level of a servant, which is the level of Yaakov.

> "The congregation of Yaakov": the name Yaakov contains akev, "heel," the lowest part of the body, and stands for the servant. Yisrael, the higher name, stands for the son; the flow that first reached only the "son" now reaches the "servant" too.

וזהו עצרת תהיה לכם שנמשך לכם דוקא וזהו שמחת תורה שכולם הם בשמחה הנ"ל מי שהוא בחי' עבד לבד השמחה אצלו גדולה ביותר:[112]

And this is "It shall be an atzeres for you": that it is drawn "for you" specifically. And this is Simchas Torah, when all are in the joy mentioned above; and for one who is only at the level of a servant, the joy is all the greater.

> "It shall be an atzeres for you": the flow is drawn "for you" specifically, to every one of Israel. This is the joy of Simchas Torah, shared by all; and the servant, who receives what he could not have reached on his own, rejoices most of all.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person

FROM THE REBBE'S MAAMAR 5726, ד"ה תורה צוה לנו משה

The Alter Rebbe presents receiving without toil simply as the gift of Shemini Atzeres to every Jew. The Rebbe turns this into a question: how can unearned receipt be a praise of Israel (the verse is a shevach)? He backs the question with "התקן עצמך ללמוד תורה שאינה ירושה לך," and also rules out explaining it as G-d's praise or as His choosing them.

The Alter Rebbe: כמו אדם היורש את אביו שלא טרח ויגע רק בא לו ממילא בירושה

The Rebbe: זהו ענין של גנאי, שלולי ענין הירושה לא היו ראויים לזה

FROM THE REBBE'S MAAMAR 5726, ד"ה תורה צוה לנו משה

The Rebbe ties the two readings together, which the Alter Rebbe had left side by side. He models this on his explanation of the Thirteen Attributes: with regard to Shabbos (and similarly Shemini Atzeres), according to the third reason, their lofty flow could remain above; becoming a vessel through bittul allows it to be drawn and revealed inwardly. Feeling that one received the Torah without toil, as a mere heir, is itself the bittul. That bittul makes one a vessel for the essence of the Torah. This offers an answer to the opening question: the apparent deficiency is the very condition that makes the highest reception possible.

The Alter Rebbe: מאחר שכבר הוכן ונמשך מבחי' תשב"כ שהוא בחי' ח"ע

The Rebbe: שע"י הביטול (משים עצמו כשיריים) שנרגש אצלו שאינו אלא כמו אדם היורש

FROM THE REBBE'S MAAMAR 5726, ד"ה תורה צוה לנו משה

For the Alter Rebbe, יעקב means the servant, the עקביים to whom the flow reaches. The Rebbe gives a further meaning of Yaakov's inheritance not found in the maamar: Yaakov inherits the lights of tohu by refining sparks through physical mitzvos. He concludes that the inheritance permeates every level of the person, from intellect down to bodily deeds. Even love and fear must show in the body, as with the Alter Rebbe, who could only say "פַּח פַּח" at "ובכן תן פחדך."

The Alter Rebbe: שבא השפע גם לבחי' עקביים שהוא בחי' עבד

The Rebbe: שזהו מה שיעקב יורש את האורות דתהו (השרש דעשו) שקדם לתיקון

SECTION 6 • ¶13–15

Yaakov becomes one with Yisrael

13 ד (והנה ענין פי' מורשה לשון ירושה יש לפרש עוד בענין אחר והוא ע"ד מ"ש בזהר אמור)

4. (Now, the interpretation of morashah as a term of yerushah, inheritance, can be explained further in another way, and it is along the lines of what is said in the Zohar, Emor)

Section 4 opens with a second, deeper reading of morashah as "inheritance," based on a passage in the Zohar on the portion of Emor.

(דף צ"ד) גבי שבת ירותא דקדש הוא ירית ולאו זמינו כו' לברא דעאל לביתיה דאו"א [דאבא ואימא] כו'

(folio 94), concerning Shabbos: "It is an inheritance of holiness; he inherits it, and not by invitation, etc., like a son who enters the house of his father and mother, etc."

> The Zohar says Shabbos is an "inheritance of holiness": a Jew receives it not as a guest who is invited but as a son who comes into his parents' home by right.

והיינו כי ירושה שייך לבחי' בן דייקא והוא בחי' שבת וע"ש במק"מ [במקדש מלך] דשבת היינו שז"א הנקרא ישראל מלביש לעצמיות אבא וז"ש [וזהו שכתוב] ירותא ממש שיורש עצמות אבא משא"כ ביו"ט [ביום טוב] שהוא רק הארת אבא לא נק' ירותא כו'

That is, inheritance belongs specifically to the level of a son, and this is the level of Shabbos. And see there in the Mikdash Melech [a commentary on the Zohar], that Shabbos means that Z'eir Anpin, called Yisrael, clothes the very essence of Abba; and this is why it says "an inheritance" in the full sense, for he inherits the essence of Abba — which is not so on Yom Tov, which is only a glimmer of Abba, [and] is not called an inheritance, etc.

> That is, inheritance belongs only to a son. The Mikdash Melech, a commentary on the Zohar, explains that on Shabbos Z'eir Anpin (the emotive attributes, called Yisrael) takes in the very essence of Abba (Chochmah), and so "inherits" it; on Yom Tov it receives only a glimmer of Abba, which is not called inheritance.

ע"ש וכמ"ש במ"א ועד"ז פי' בספר[113] מאורי אור אות יו"ד סכ"ט ענין ירושה ועד"ז יובן כאן בפי' מורשה דתורה שבשמע"צ [שבשמיני עצרת] זוכים כל נש"י [נשמות ישראל] לקבל מעצמיות בחינת התורה

See there; and as is explained elsewhere. And along these lines the matter of inheritance is explained in the book Me'orei Or, letter yud, section 29. And along these lines one can understand here the interpretation of morashah [said] of the Torah: that on Shemini Atzeres all the souls of Israel merit to receive from the very essence of the level of the Torah;

> The Kabbalistic lexicon Me'orei Or explains inheritance in the same way: as the Kehot note quotes it, an heir is one who "enters in another's place," so the rise of one partzuf (a full configuration of Sefiros) into the place of another is also called inheritance. Applied here, morashah said of the Torah means that on Shemini Atzeres every Jewish soul receives from the very essence of the Torah, not just a glimmer.

והיינו שגם בחי' יעקב הוא מתאחד ממש עם בחי' ישראל שנק' בן והיו לאחדים ממש וכמ"ש בנים אתם[114] להיות בחי' מורשה גם לבחי' יעקב כו'

that is, that even the level of Yaakov becomes truly united with the level of Yisrael, called a son, and they become truly one, as it is written, "You are children," so that there be the level of morashah even for the level of Yaakov, etc.

> This happens because on that day Yaakov, the lower level, becomes truly one with Yisrael, the "son." As they are one, the inheritance of the son reaches Yaakov too, as in "You are children."

והענין דאיתא בלק"ת [בלקוטי תורה (להאריז"ל)][115] (בתהלים סי' ע"ח) ע"פ ויקם עדות ביעקב[116] כו' שבחי' יעקב מקבל מבחי' נובלות חכמה שלמעלה תורה[117, 118] שהוא הנקרא עדות שאינו ממשות ועצמיות התורה שהיא יסוד אבא

And the matter is [as] it says in the Likkutei Torah of the Arizal (on Tehillim, section 78), on the verse "He established a testimony in Yaakov, etc.": that the level of Yaakov receives from the level of "the fallen fruit of the Supernal Wisdom is Torah," which is called testimony (edus), for it is not the substance and essence of the Torah, which is Yesod of Abba,

> The Arizal's Likkutei Torah, on "He established a testimony in Yaakov" (Psalm 78), teaches that Yaakov receives from the "fallen fruit" (novlos, fruit that drops before it ripens) of the Supernal Wisdom, which the Midrash identifies as the Torah: a testimony, not the essence of Torah, which is Yesod of Abba, the channel through which Chochmah's essence flows.

אלא עדות לבד דהיינו הארה בעלמא כמו העדות על הדבר שאינו מהות הדבר ועצמיותו ממש.

but only a testimony, that is, a mere glimmer, like testimony about a thing, which is not the actual substance and essence of the thing.

> Testimony about something is not the thing itself; it only tells of it. So Yaakov's level receives only a glimmer.

אך תורה שהיא עצמיות יסוד אבא הוא בפנימיות ז"א הנקרא ישראל זהו תוכן הדברים בשינוי לשון לתוספת ביאור וכ"ה עוד בלק"ת [בלקוטי תורה (להאריז"ל)] פ' וזאת הברכה ע"פ תורה צוה כו' ע"ש

But the Torah that is the essence of Yesod of Abba is in the inner dimension of Z'eir Anpin, called Yisrael. This is the gist of the words, with a change of wording for added explanation. And so it is also in the Likkutei Torah of the Arizal, the portion of V'zos HaBerachah, on the verse "The Torah that [Moshe] commanded, etc."; see there.

> The essential Torah, Yesod of Abba, is found within the inner dimension of Z'eir Anpin, called Yisrael. The author notes that he has paraphrased the Arizal for clarity and that the Arizal says the same on this very verse in the portion of V'zos HaBerachah.

וביאור הדברים מובן ממש"ל [ממה שכתוב לעיל] בענין ההפרש בין ההמשכה לתשבע"פ [לתורה שבעל פה] מבחינת חיצוניות דתשב"כ [דתורה שבכתב] שהמשכה זו היא מבחי' נובלות חכמה לבד כנ"ל ונק' אירוסין ובין ההמשכה מבחי' פנימי' [פנימיות / פנימית] תשב"כ [תורה שבכתב] לתשבע"פ [לתורה שבעל פה]

And the explanation of the matter is understood from what was explained above on the difference between the drawing down to the Oral Torah from the outer dimension of the Written Torah — this drawing down being from the level of the fallen fruit of Chochmah alone, as explained above, and called erusin — and the drawing down from the inner dimension of the Written Torah to the Oral Torah,

> This fits the earlier distinction. The Oral Torah's receiving from the outer dimension of the Written Torah is the "fallen fruit" of Chochmah, and it is betrothal; its receiving from the inner dimension of the Written Torah is another matter.

שהיא עצמיות חכמה עלאה הגנוז בז"א ועיין ממעלת בחי' זו הנק' אור הגנוז בהרמ"ז [בהרב משה זכות] פ' פקודי[119] (דר"כ ע"ב) שע"ז נאמר מה רב טובך[120] כו' וע"ש

which is the very essence of Supernal Chochmah, hidden in Z'eir Anpin. And see on the superiority of this level, called the hidden light, in the Ramaz on the portion of Pekudei (folio 220b), of which it is said, "How great is Your goodness, etc."; see there.

> The inner dimension is the very essence of Supernal Chochmah, hidden within Z'eir Anpin. The Ramaz (on the Zohar, Pekudei) calls it the "hidden light" and describes its greatness, and of it the Psalmist says, "How great is Your goodness, which You have hidden away for those who fear You."

והנה בחי' זו הוא הנמשך ומתגלה במל' דאצילות בשמע"צ [בשמיני עצרת].

And this level is what is drawn down and revealed in Malchus of Atzilus on Shemini Atzeres.

> On Shemini Atzeres this hidden light is drawn down and revealed in Malchus of Atzilus, the level of the Oral Torah.

וכמ"ש בזח"ג [בזהר חלק ג] פ' פנחס (דר"ד ע"ב) לבתר ביומא תמינאה חדותא דאורייתא היא[121] כו' למהוי כולא חד כו' דישראל הוא עכ"ל [עד כאן לשונו].

As it is said in Zohar III, the portion of Pinchas (folio 214b): "Afterward, on the eighth day, it is the joy of the Torah, etc., so that all be one, etc., which is Yisrael's," end of quote.

> The Zohar on Pinchas confirms this: the eighth day is "the joy of the Torah," when the union is the union of all, "so that all be one," and this is Israel's.

ופי' הרמ"ז [הרב משה זכות] שם שאז מקבלת המל' אור החכמה כו' ובחי' יעקב וישראל נעשים אחד כו' עכ"ל [עד כאן לשונו] ועיין עוד בהרמ"ז [בהרב משה זכות] (פ' אמור דק"ד ע"ב) בד"ה ביום השמיני כו' ע"ש.

And the Ramaz explains there that then Malchus receives the light of Chochmah, etc., and the levels of Yaakov and Yisrael become one, etc., end of quote. And see further in the Ramaz (portion of Emor, folio 104b), in the passage beginning "On the eighth day, etc."; see there.

> The Ramaz explains that on that day Malchus receives the light of Chochmah, and Yaakov and Yisrael become one.

וזהו ענין מורשה קהלת יעקב שהרי בחי' יעקב וישראל נעשים אחד ממש בשמע"צ [בשמיני עצרת] כנ"ל ולכן גם למטה בנש"י [בנשמות ישראל] מקבלים כולם מבחי' עצמיות התורה. ולכן נקרא מורשה לשון ירושה דייקא ולא מאורסה לבד.

And this is the meaning of "the inheritance (morashah) of the congregation of Yaakov": for the levels of Yaakov and Yisrael become truly one on Shemini Atzeres, as explained above; and therefore below as well, among the souls of Israel, all receive from the level of the essence of the Torah. And therefore it is called morashah, specifically a term of inheritance, and not only me'orasah.

> This is "the inheritance of the congregation of Yaakov": since Yaakov and Yisrael are one on Shemini Atzeres, all Jewish souls receive from the essence of the Torah. So the verse says morashah, a true inheritance, and not only me'orasah, a betrothal.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
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> **FROM THE REBBE'S MAAMAR 5726** ,ד"ה תורה צוה לנו משה
>
> The Alter Rebbe offers the second meaning of inheritance as another way of explaining morashah. The Rebbe sets the two meanings against each other. The first, already prepared and drawn down, is only a transfer from the father's domain to the son's. The second is a fresh drawing down of a higher level, the essence of the Torah rather than merely נובלות חכמה שלמעלה תורה.
>
> The Alter Rebbe: שיורש עצמות אבא משא"כ ביו"ט שהוא רק הארת אבא
>
> The Rebbe: אלא זוהי המשכה חדשה מדרגא נעלית יותר, עצמיות התורה

14 ועל דרך זה יש לפרש מ"ש בזהר אמור שם והאי יומא יעקב הוא רישא לחדותא כו'.

And along these lines one can interpret what is said in the Zohar, Emor, there: "And this day, Yaakov is the head of the joy, etc."

> The same idea explains the Zohar's saying that on this day "Yaakov is the head of the joy": on Shemini Atzeres the lower level, Yaakov, is joined to Yisrael and leads the rejoicing.

ועי' עוד מענין אירוסין ונשואין בביאור שע"פ כי על כל כבוד חופה[122] כו' וס"פ ויגש.[123]

And see further on the subject of erusin and nisuin in the explanation on the verse "For over all the glory, a chuppah, etc.," and at the end of Vayigash.

> The text points to other discussions of betrothal and marriage. In the explanation (biur) of "For over all the glory, a chuppah" (Likkutei Torah, Shir HaShirim), Sinai was only betrothal, the bride receiving only the round ring of kiddushin, and marriage awaits the time to come; Torah Ohr, at the end of Vayigash, likewise says that this era is betrothal, as in "do not read morashah but me'orashah."

15 ובד"ה וארשתיך לי[124] כו' ובד"ה טוב לחסות[125] ועי' עוד ע"פ לריח שמניך[126] כו' וע"פ עיני כל אליך[127] כו'

And in the maamar beginning "And I will betroth you to Me, etc.," and in the maamar beginning "It is better to take refuge"; and see further on the verse "For the fragrance of your oils, etc.," and on the verse "The eyes of all look to You, etc."

> More references, all in Likkutei Torah: the maamarim on "I will betroth you to Me" (Bamidbar; Hosea's verse of betrothal between G-d and Israel), "It is better to take refuge" (Shemini Atzeres), "For the fragrance of your oils" (Shir HaShirim) and "The eyes of all look to You" (Matos).

ומשם יובן דכמ"כ [דכמו כן] בעבודת ה' באדם בעבודה שבלב זו תפלה[128] שייך בי' בחי' אלו דאירוסין ונשואין

And from there it will be understood that likewise, in a person's service of G-d, in the service of the heart, which is prayer, these two levels of erusin and nisuin apply,

> From those places one learns that betrothal and marriage also apply to a person's own service in prayer, which the Sages call "the service of the heart."

שהרי גם נש"י [נשמות ישראל] נק' כלה כו' ע"ש ובפ' מטות ע"פ ואשה כי תדור נדר בנעוריה[129] כו'.

for the souls of Israel too are called a bride, etc.; see there. And in the portion of Matos, on the verse "And if a woman vows a vow in her youth, etc."

> This is because each Jewish soul is also called a bride in relation to G-d. The text adds the maamar in Matos on the vows of a young woman, which reads the "woman" as the Community of Israel.

SECTION 7 • ¶16

From teshuvah to Shemini Atzeres

16 ועפ"ז [ועל פי זה] יובן היטב מה שבשמיני עצרת דייקא ממשיכי [ממשיכים / ממשיכין] נש"י [נשמות ישראל] בחי' יחוד דחתן וכלה תשב"כ [תורה שבכתב] ותשבע"פ [ותורה שבעל פה] שזהו ענין בוניך.

And according to this, it will be well understood why specifically on Shemini Atzeres the souls of Israel draw down the level of the union of groom and bride, the Written Torah and the Oral Torah, which is the matter of bonayich (your builders).

> The last paragraph asks why the union of groom and bride, the Written Torah and the Oral Torah, happens precisely on Shemini Atzeres, and what it has to do with "your builders."

והענין שזהו ע"י התשובה דעשי"ת [דעשרת ימי תשובה] ממעמקים קראתיך[130] עומקא דליבא שזהו ענין שנמשך התפעלות האלקית בבחי' פנימי' [פנימיות / פנימית] ותוכיות הלב שבחי' זו היא הנק' נשואין בעבודה שבלב וידעת את[131] הוי'

And the matter is that this is through the teshuvah of the Ten Days of Teshuvah, [of] "From the depths I call You," the depth of the heart: this is the matter of the G-dly arousal being drawn into the inner dimension and innermost core of the heart; and this level is what is called nisuin in the service of the heart, [as in] "And you shall know Havayah."

> It is prepared by the teshuvah of the Ten Days of Teshuvah, which comes "from the depths," the depth of the heart, when the G-dly arousal reaches a person's innermost core. That is "marriage" in the service of the heart; Hosea's "you shall know Havayah" concludes his verses of betrothal, and "knowing" means intimate union.

וכמ"ש במ"א ע"פ כי תצא כוי וראית בשביה אשת יפ"ת [יפת תאר][132] כוי דקאי על הנשמה עד ואח"כ תבוא אליה ובעלתה[133] זהו בחי' נעילה דיוהכ"פ [דיום הכפורים] ודרך פרט בכל יום הו"ע [הוא ענין] נפילת אפים

And as is explained elsewhere on the verse "When you go out, etc.," [and] "and you see among the captives a woman of beautiful form, etc.," which refers to the soul, until "and afterward you shall come to her and be her husband": this is the level of Ne'ilah [the closing prayer] of Yom Kippur; and in particular, every day, it is the matter of nefilas apayim (falling on the face),

> Another maamar (Likkutei Torah, Ki Teitzei, in the explanation of "When you go out") reads the Torah's law of the "beautiful captive" as a parable of the soul, held captive in the body. Its last stage, "afterward you shall come to her and be her husband," is self-sacrifice: Ne'ilah, the closing prayer of Yom Kippur, and in daily prayer nefilas apayim, the prayer said with the face lowered.

והיינו לומר שזהו כשנמשך ההתפעלות מגדולת ה' בעומק הלב וכמ"ש בכל לבי דרשתיך והיינו להיות אליך ה' נפשי אשא[134] כו' תשובה עילאה כו'

that is to say, this is when the arousal from the greatness of G-d is drawn into the depth of the heart, as it is written, "With all my heart I have sought You"; that is, to be [in the state of] "To You, Havayah, I lift up my soul, etc.," the higher teshuvah, etc.

> This is when contemplating G-d's greatness stirs the depth of the heart, "with all my heart I have sought You," and the soul is given over entirely, "To You, Havayah, I lift up my soul" (the psalm said at nefilas apayim). This is the higher teshuvah.

וכיון שכן לכן ע"י"ז יש בכח נש"י [נשמות ישראל] להמשיך אח"כ בסוכות ושמע"צ [ושמיני עצרת] ג"כ בחי' נשואין ויחוד פנימי' [פנימיות / פנימית] תשב"כ [תורה שבכתב] בתשבע"פ [בתורה שבעל פה] ועמ"ש מזה בד"ה והיה כמשוש חתן על כלה ע"ש ועמש"ל [ועיין מה שכתוב לעיל] בפי' ולא תתורו כו' למען תזכרו כו'

And since this is so, therefore, through this, the souls of Israel have the power to draw down afterward, on Sukkos and Shemini Atzeres, the level of nisuin as well, and the union of the inner dimension of the Written Torah with the Oral Torah. And see what is explained on this in the maamar beginning "And it shall be as the rejoicing of a groom over a bride"; see there. And see what was explained above in the interpretation of "And you shall not wander, etc., so that you will remember, etc."

> Because of this teshuvah, Israel have the power on Sukkos and Shemini Atzeres to draw down "marriage" and the inner union of the Written Torah with the Oral Torah. The text refers to the maamar "And it shall be as the rejoicing of a groom over a bride" and back to its own reading of "you shall not wander … so that you will remember" at the opening.

ויחוד זה הוא בחי' גילוי אור אבא כו' וגילוי זה דאור אבא נמשך ג"כ בכל נש"י [נשמות ישראל] כנ"ל

And this union is the level of the revelation of the light of Abba, etc.; and this revelation of the light of Abba is drawn also into all the souls of Israel, as explained above.

> This union is the revelation of the light of Abba (Chochmah), and it reaches every Jewish soul.

וזהו אל תקרי בניך אלא בוניך כי מתחלה בעשי"ת [בעשרת ימי תשובה] קבלו מאור אימא וכנודע מענין שמאלו תחת לראשי[135] קו השמאל בג"ה [בינה גבורה הוד]

And this is "Do not read banayich (your children) but bonayich (your builders)": for at first, in the Ten Days of Teshuvah, they received from the light of Imma, as is known from the matter of "His left hand is under my head," the left line, Binah, Gevurah, Hod;

> Now "do not read banayich but bonayich" is explained in these terms. During the Ten Days of Teshuvah the souls received from the light of Imma (Binah): the left side, the line of Binah, Gevurah and Hod, as in "His left hand is under my head."

וכן ביוהכ"פ [ביום הכפורים] כל העליות ע"י אימא[136] כו' (עיין בזהר אמור ד"ק ע"ב)

and likewise on Yom Kippur all the ascents are through Imma, etc. (see Zohar, Emor, folio 100b).

> On Yom Kippur too, according to the Zohar on Emor, all the ascents come through Imma: the light of Supernal Imma shines, and the union then comes "from the house of Imma, not from the house of Abba."

וזהו בחינת בניך כי בינה בן[138,137] י"ה וכענין תשובה תשוב[140,139] ה' במילוי יו"ד וכו' וגם בינה ליבא[142,141] היינו להיות עומקא דליבא וזהו ג"כ בניך ע"ד ברא כרעא כו'

And this is the level of banayich (your children), for Binah is ben yah (son of Kah), and as in the matter of teshuvah, tashuv hei (the hei returns), with the milui [spelling-out] of yud, etc.; and also "Binah is the heart," that is, to be [in] the depth of the heart; and this too is banayich, in the manner of "a son is [his father's] leg, etc.,"

> This stage is banayich, "your children": the name Binah contains ben yah, "son of Kah," so Binah is the level of the "son"; and the Zohar reads teshuvah as tashuv hei, "the hei returns," the hei that stands for Binah (the Kehot note finds in Me'orei Or the hei returning "to the yud"). The Tikkunei Zohar says "Binah is the heart," so it is the depth of the heart, and it is also the son who is like his father's leg.

להיות בטל כביטול הרגל לגבי הראש כו' ועי"ז אח"כ בשמע"צ [בשמיני עצרת] בוניך והיינו המשכת אור אבא כמ"ש בחכמה יבנה בית.[143]

to be nullified as the leg is nullified to the head, etc.; and through this, afterward, on Shemini Atzeres, [comes] bonayich, that is, the drawing down of the light of Abba, as it is written, "With Chochmah a house is built (yibaneh)."

> The "son" is nullified before the Father as the leg is before the head. Through this, on Shemini Atzeres, comes bonayich, "your builders": the light of Abba, Chochmah, as "with Chochmah a house is built (yibaneh)," a word from the same root as bonayich.

ועמ"ש מזה בד"ה וכל בניך וזהו ויעקב נסע סכותה[144] ועי"ז אח"כ ויבן לו בית הוא בחי' תשבע"פ [תורה שבעל פה] שנק' בית שבשמ"ע [שבשמיני עצרת] ממשיכים בה מעצמיות ח"ע [חכמה עילאה] כנ"ל ועיין בזח"א [בזהר חלק א] וישלח (דקע"ב)

And see what is explained on this in the maamar beginning "And all your children." And this is "And Yaakov journeyed to Sukkos," and through this, afterward, "and he built himself a house": this is the level of the Oral Torah, called a house, into which on Shemini Atzeres they draw from the essence of Supernal Chochmah, as explained above. And see Zohar I, Vayishlach (folio 172),

> In the maamar the text cites (Likkutei Torah, Re'eh, "And all your children"), "your children" is the son, and the servant who takes on the yoke of Torah is "your builders." Here, "Yaakov journeyed to Sukkos" and then "built himself a house": the place bears the festival's name, and after Sukkos comes the "house," the Oral Torah (Malchus), into which the essence of Supernal Chochmah is drawn on Shemini Atzeres.

ושם פי' ויבן לו בית כד"א [כמה דאת אמר] בית יעקב. דהיינו שגילוי זה נמשך ג"כ בכל נש"י [נשמות ישראל] שמקבלים כולם מגילוי אור זה כו'.

and there it explains "and he built himself a house" as in "the house of Yaakov"; that is, this revelation is drawn also into all the souls of Israel, who all receive from the revelation of this light, etc.

> The Zohar reads Yaakov's "house" as "the house of Yaakov," all of Israel: this revelation reaches every Jewish soul.

וזהו מורשה קהלת יעקב ועיין באדרא (דק"ל ע"א) ע"פ בית יעקב לכו ונלכה[145] באור ה' ועיין מ"ש עוד מענין נובלות חכמה שלמעלה תורה[146] באגה"ק [באגרת הקודש] בד"ה עוטה אור כשלמה בשם הלק"ת [הלקוטי תורה (להאריז"ל)] פ' כי תשא

And this is "the inheritance of the congregation of Yaakov." And see in the Idra [of the Zohar] (folio 130a) on the verse "House of Yaakov, come, let us walk in the light of Havayah." And see further what is explained on the subject of "the fallen fruit of the Supernal Wisdom is Torah" in Iggeres HaKodesh, in the section beginning "He wraps Himself in light as a garment," in the name of the Likkutei Torah of the Arizal, the portion of Ki Sisa;

> This brings the maamar back to its verse: "the inheritance of the congregation of Yaakov." It also points to the Idra, a section of the Zohar, on "House of Yaakov, come, let us walk in the light of Havayah," and to Iggeres HaKodesh 19 in the Tanya ("He wraps Himself in light as a garment"), which, citing the Arizal's Likkutei Torah on Ki Sisa, says that Moshe's prophecy grasped not the inner dimension of Supernal Chochmah but its "back," clothed in Binah and Z'eir Anpin: the secret of "the fallen fruit of the Supernal Wisdom is Torah."

וע"ש דהוא בענין אחר קצת ממשנ"ת לעיל ע"פ הלק"ת [ממה שנתבאר] [הלקוטי תורה (להאריז"ל)] (בתהלים סי' ע"ח) ובפ' וזאת הברכה. אך קרובים הדברים ועולים בסגנון א' וע' לקמן עוד מענין זה:[147]

And see there, that it is on a matter somewhat different from what was explained above according to the Likkutei Torah [of the Arizal] (on Tehillim, section 78) and in the portion of V'zos HaBerachah. But the matters are close and run along the same lines. And see below further on this subject.

> The author notes that Iggeres HaKodesh uses the idea in a somewhat different sense from the one taken above from the Arizal on Tehillim and V'zos HaBerachah, but the two are close and point the same way.

IN ONE'S AVODAH

A Jew draws the Written Torah into the Oral Torah by nullifying his own will before G-d and by the fiery devotion this kindles, as a son who wants nothing but his Father's will. Prayer too has its betrothal and its marriage, when the arousal from G-d's greatness reaches the depth of the heart, as in the teshuvah of the Ten Days of Teshuvah and the Ne'ilah of Yom Kippur. And one who is only a servant, who accepts the yoke of Heaven and turns from evil and does good, should know that on Shemini Atzeres the Torah's essence comes to him too as an inheritance, and his joy on Simchas Torah should be all the greater.

QUESTIONS FOR DISCUSSION

1. Why does the maamar need both images, the Torah as bride and the Torah as groom? What does each say about who gives and who receives?
2. What is the difference between betrothal and marriage, and why does the inner flow of the Written Torah need the chuppah first?
3. How can a leg, wholly subordinate to the head, be the one that "carries" the head? What does this say about the power of self-nullification?
4. Why should the joy of Simchas Torah be greatest for one who is only at the level of a servant?
5. How do the Ten Days of Teshuvah and Yom Kippur prepare for Shemini Atzeres, according to the last paragraph?

FOR CHILDREN · AGES 9–13

For the children at the table

The Torah is every Jew's inheritance

THE BIG IDEA

On Shemini Atzeres and Simchas Torah, the deepest part of the Torah comes to every Jew as an inheritance, a gift we receive without having earned it.

The verse says, "The Torah that Moshe commanded us is the inheritance of the congregation of Yaakov." The maamar describes the bond between G-d's Torah and the Jewish people like a wedding in two stages. First comes betrothal, when a ring is given: through the mitzvos we draw a little life from the Written Torah into the Oral Torah, which explains it. Then comes the chuppah, which covers both sides equally. On the festivals, "the season of our rejoicing," G-d reveals a level so high that everyone stands equal before it. On Shemini Atzeres the inner part of the Torah flows down to every Jew. A son who wants only what his father wants is called Yisrael. A servant, who must set aside his own wishes to do what he is told, is called Yaakov. On Shemini Atzeres the gift reaches even the servant, like an inheritance: a child who inherits does not work for it, because the parent already prepared it. That is why the joy of Simchas Torah is greatest for one who is only a servant. The deep teshuvah, returning to G-d, of the Ten Days of Teshuvah prepares us for this gift.

THE MASHAL

When a king makes a great celebration, he comes out of his palace and shows himself to all his ministers and servants alike. So too on the festivals, G-d reveals Himself to everyone equally. And on Shemini Atzeres the Torah comes to each Jew like an inheritance, which a child receives without working for it, because the parent already prepared it.

QUESTIONS FOR THE SHABBOS TABLE

1. Why is the Torah called an inheritance and not a prize we earn?
2. What does the image of the king coming out to all his servants at a celebration teach about the festivals?
3. How can you dance and learn on Simchas Torah knowing that the whole Torah belongs to you?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **תורה צוה**

Or HaTorah on V'zos HaBerachah has a further explanation of this verse, besides the explanation (biur) printed after this maamar in Likkutei Torah, and a gloss on that printed explanation.

KEHOT'S NOTE

אודות תאריך אמירת מאמר זה — ראה להלן בהוספות ברשימת הכתבי-יד. ראה ביאור נוסף (מלבד הנדפס להלן) באוהי"ת ברכה ע' א'תתמה. שם ע' א'תתמז הגהה על הביאור הנדפס להלן. לד"ה זה ראה ד"ה ביום השמיני שלח תרל"ה כרך ב ע' תמז. מענין תושב"כ ותושבע"פ ראה גם ד"ה חייב אדם לברך — תרל"ח פרק כו.

2 **תורה צוה לנו משה**

Moshe, blessing the people before his passing, speaks of himself in the third person: the Torah he commanded is the inheritance of the congregation of Yaakov. The whole maamar interprets this verse, and especially the word morashah. (context: Steinsaltz Tanakh)

Deuteronomy 33:4 דברים ל"ג:ד'

תּוֹרָה צִוָּה־לָנוּ מֹשֶׁה מוֹרָשָׁה קְהִלַּת יַעֲקֹב׃

Moses commanded us a law, An inheritance of the congregation of Jacob.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

דברים לג, ד.

3 Rabbi Chiya reads the verse there "Do not read morashah but me'orasah": the Torah is Israel's betrothed. This is the teaching the maamar sets out to explain.

Pesachim 49b:10 פסחים מ"ט ב:י'

תָּנָא רַבִּי חִיָּיא: כָּל הָעוֹסֵק בַּתּוֹרָה לִפְנֵי עַם הָאָרֶץ, כְּאִילּוּ בּוֹעֵל אֲרוּסָתוֹ בְּפָנָיו, שֶׁנֶּאֱמַר: "תּוֹרָה צִוָּה לָנוּ מֹשֶׁה מוֹרָשָׁה". אַל תִּקְרֵי: "מוֹרָשָׁה", אֶלָּא: מְאוֹרָסָה.

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4 **תורה צוה לנו משה מורשה**

The Talmud notes that "Torah" has the numerical value 611, the commandments Moshe commanded, besides the first two heard directly from G-d, making 613.

Makkot 23b:18 מכות כ"ג ב:י"ח

דָּרַשׁ רַבִּי שִׁמְלַאי: שֵׁשׁ מֵאוֹת וּשְׁלֹשׁ עֶשְׂרֵה מִצְוֹת נֶאֶמְרוּ לוֹ לְמֹשֶׁה, שְׁלֹשׁ מֵאוֹת וְשִׁשִּׁים וְחָמֵשׁ לָאוִין כְּמִנְיַן יְמוֹת הַחַמָּה, וּמָאתַיִם וְאַרְבָּעִים וּשְׁמוֹנָה עֲשֵׂה כְּנֶגֶד אֵיבָרָיו שֶׁל אָדָם. אָמַר רַב הַמְנוּנָא: מַאי קְרָא – "תּוֹרָה צִוָּה לָנוּ מֹשֶׁה מוֹרָשָׁה", "תּוֹרָה" בְּגִימַטְרִיָּא

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5 **תורה צוה לנו משה מורשה**

The Zohar on Yisro, at the Giving of the Torah, says the Torah was given "to be an inheritance for all," quoting this verse.

Zohar, Yitro 20:343–355 ספר הזהר, יתרו כ':שמ"ג-שנ"ה

and the word lemor (saying), that it was a heritage of all.

The Zohar; London, Soncino Press, 1933 (Public Domain)

6 **תורה צוה לנו משה מורשה קהלת יעקב**

In its discussion of dreams the Talmud quotes this verse and reads it "do not read morashah but me'orashah, betrothed," linking a dream of a betrothed maiden with Torah.

Berakhot 57a:4 ברכות נ"ז א:ד'

הַבָּא עַל אִמּוֹ בַּחֲלוֹם — יְצַפֶּה לְבִינָה, שֶׁנֶּאֱמַר: "כִּי אִם לַבִּינָה תִקְרָא". הַבָּא עַל נַעֲרָה מְאוֹרָסָה — יְצַפֶּה לְתוֹרָה, שֶׁנֶּאֱמַר: "תּוֹרָה צִוָּה לָנוּ מֹשֶׁה מוֹרָשָׁה קְהִלַּת יַעֲקֹב", אַל תִּקְרֵי "מוֹרָשָׁה" אֶלָּא "מְאוֹרָשָׂה". הַבָּא עַל אֲחוֹתוֹ בַּחֲלוֹם — יְצַפֶּה לְחָכְמָה, שֶׁנֶּאֱמַר: "אֱמֹר לַחָכְמָה אֲחֹתִי אָתְּ". הַבָּא עַל אֵשֶׁת אִישׁ בַּחֲלוֹם — מוּבְטָח לוֹ שֶׁהוּא בֶּן הָעוֹלָם הַבָּא. וְהָנֵי מִילֵּי דְּלָא יָדַע לַהּ וְלָא הַרְהַר בַּהּ מֵאוֹרְתָא.

Who dreams of having intercourse with his mother may hope for understanding; as it is said, "Yea, thou wilt call understanding 'mother'" (Prov. ii. 3). [Who dreams] of having intercourse with a betrothed maiden may hope for Torah, as it is said, "Moses commanded us a law [Torah], an inheritance of the congregation of Jacob" (Deut. xxxiii. 4) — read not morashah "an inheritance" but me'orasah "betrothed maiden." Who dreams of having had intercourse with his sister may hope for wisdom ; as it is said, "Say unto wisdom, thou ...

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7 **תורה צוה לנו משה מורשה קהלת יעקב**

When a child can speak, his father teaches him Torah, and Rav Hamnuna says that this verse is that first Torah. The print reads "Sotah, chapter 3, 42," but the passage is in Sukkah, chapter 3, folio 42a.

Sukkah 42a:11–12 סוכה מ"ב א:י"א-י"ב

תּוֹרָה מַאי הִיא? אָמַר רַב הַמְנוּנָא: "תּוֹרָה צִוָּה לָנוּ מֹשֶׁה מוֹרָשָׁה קְהִלַּת יַעֲקֹב". קְרִיאַת שְׁמַע מַאי הִיא? פָּסוּק רִאשׁוֹן. הַיּוֹדֵעַ לִשְׁמוֹר גּוּפוֹ — אוֹכְלִין עַל גּוּפוֹ טְהָרוֹת. לִשְׁמוֹר אֶת יָדָיו — אוֹכְלִין עַל יָדָיו טְהָרוֹת. הַיּוֹדֵעַ לִישָּׁאֵל, בִּרְשׁוּת הַיָּחִיד — סְפֵיקוֹ טָמֵא, בִּרְשׁוּת הָרַבִּים — סְפֵיקוֹ טָהוֹר. הַיּוֹדֵעַ לִפְרוֹס כַּפָּיו — חוֹלְקִין לוֹ תְּרוּמָה בְּבֵית הַגְּרָנוֹת.

What [in this context] could be meant by Torah? R. Hamnuna said: Moses commanded us the Torah, an inheritance of the congregation of Jacob. What [in this context] is meant by the Shema? The first verse. If [the minor] knows how to take care of his body we may eat food that has been prepared in ritual purity though his body [touched it]; If he knows how to take care of hands, we may eat food that has been prepared in ritual purity even though his hands [touched it]. If ...

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8 **תורה צוה לנו משה מורשה קהלת יעקב**

The Talmud derives from the verse that the Torah is an inheritance for all Israel, so that withholding a halachah from a student is like robbing him of his ancestral inheritance.

Sanhedrin 91b:18 סנהדרין צ"א ב:י"ח

אָמַר רַב יְהוּדָה אָמַר רַב: כָּל הַמּוֹנֵעַ הֲלָכָה מִפִּי תַּלְמִיד, כְּאִילּוּ גּוֹזְלוֹ מְנַחֲלַת אֲבוֹתָיו, שֶׁנֶּאֱמַר: "תּוֹרָה צִוָּה לָנוּ מֹשֶׁה מוֹרָשָׁה קְהִלַּת יַעֲקֹב". מוֹרָשָׁה הִיא לְכָל יִשְׂרָאֵל מִשֶּׁשֶׁת יְמֵי בְּרֵאשִׁית. אָמַר רַב חָנָא בַּר בִּיזְנָא אָמַר רַבִּי שִׁמְעוֹן חֲסִידָא: כָּל הַמּוֹנֵעַ הֲלָכָה מִפִּי תַּלְמִיד, אַפִּילּוּ עוּבָּרִין שֶׁבְּמֵעֵי אִמָּן מְקַלְלִין אוֹתוֹ, שֶׁנֶּאֱמַר: "מֹנֵעַ בָּר

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9 **ישקני מנשיקות פיהו**

The bride's opening plea in Song of Songs: "Let him kiss me with the kisses of his mouth." The text points to the Midrash on this verse (Shir HaShirim Rabbah), which also quotes "Torah tzivah lanu Moshe."

Song of Songs 1:2 שיר השירים א:ב'

יִשָּׁקֵנִי מִנְּשִׁיקוֹת פִּיהוּ כִּי־טוֹבִים דֹּדֶיךָ מִיָּיִן:

Let him kiss me with the kisses of his mouth— For thy love is better than wine.

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KEHOT'S NOTE

שה"ש א, ב.

10 **בפסחים שם**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

מט, ב.

11 **וכ"ה ברבות שה"ש**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

פ"ה, ט.

12 **ספ"ד דתענית**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

כו, ב.

13 **ה' מסיני בא**

Moshe opens his final blessing with the revelation at Sinai: "Havayah came from Sinai." Rashi reads it as G-d going out to meet Israel like a groom.

Deuteronomy 33:2 דברים ל"ג:ב'

וַיֹּאמַר ה' מִסִּינַי בָּא וְזָרַח מִשֵּׂעִיר לָמוֹ הוֹפִיעַ מֵהַר פָּארָן וְאָתָה מֵרִבְבֹת קֹדֶשׁ מִימִינוֹ אֵשׁ דָּת לָמוֹ:

And he said: The L-RD came from Sinai, And rose from Seir unto them; He shined forth from mount Paran, And He came from the myriads holy, At His right hand was a fiery law unto them.

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14 **יצא לקראתם כו' כחתן היוצא להקביל פני כלה**

Rashi explains that G-d went out toward Israel like a groom going to greet his bride, which makes Israel the bride.

Rashi on Deuteronomy 33:2:2–3 רש"י על דברים ל"ג:ב':ב'-ג'

מסיני בא. יָצָא לִקְרָאתָם כְּשֶׁבָּאוּ לְהִתְיַצֵּב בְּתַחְתִּית הָהָר כְּחָתָן הַיּוֹצֵא לְהִקָּבֵיל פְּנֵי כַלָּה, שֶׁנֶּאֱמַר "לִקְרַאת הָאֱלֹקִים" (שמות י"ט), לְמָדָנוּ שֶׁיָּצָא כְּנֶגְדָּם: וזרח משעיר למו. שֶׁפָּתַח לִבְנֵי עֵשָׂו שֶׁיְּקַבְּלוּ אֶת הַתּוֹרָה וְלֹא רָצוּ:

[THE L-RD] CAME FROM SINAI — He went forth towards them when they were about to take their stand at the foot of the Mount, — as a bridegroom goes forth to welcome his bride, as it is said, (Exodus 19:17) "And Moses brought the people forth to meet G-d": this teaches us that He (G-d) was Himself going forth facing them (cf. Mekhilta and Rashi on the verse quoted). וזרח משעיר למו AND HE SHONE FORTH FROM SEIR UNTO THEM (the Israelites), because He first addressed Himself …

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

15 **וקדשתם היום**

G-d tells Moshe to go to the people and sanctify them today and tomorrow, before the revelation. The Midrash hears in vekidashtam the word kiddushin, betrothal: Israel receive the kiddushin at Sinai.

Exodus 19:10 שמות י"ט:י'

וַיֹּאמֶר ה' אֶל־מֹשֶׁה לֵךְ אֶל־הָעָם וְקִדַּשְׁתָּם הַיּוֹם וּמָחָר וְכִבְּסוּ שִׂמְלֹתָם:

And the L-RD said unto Moses: 'Go unto the people, and sanctify them to-day and to-morrow, and let them wash their garments,

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16 **וע' זח"ב . . ס"א ב'**

This passage, from "And see Zohar II" to "61b," is quoted there, in the commentary on Song of Songs, where the verse "on the day of his wedding" is discussed.

KEHOT'S NOTE

הלשון נעתק באוה"ת שה"ש כרך ב ע' שפג ואילך.

17 **בעטרה שעטרה**

The Zohar on Acharei reads "the crown with which his mother crowned him" as the hour when the son is crowned with all the crowns and inherits the estate of his father and mother.

Zohar, Achrei Mot 14:94–15:102 ספר הזהר, אחרי מות י"ד:צ"ד-ט"ו:ק"ב

R. Hiya took as his text: "That which is hath been already and that which is to be", etc. (Eccl. 3, 15). 'This is explained by what we have learnt, that before G-d created this world He created others and destroyed them, until He consulted the Torah, and through it made the proper adjustments and became crowned. Thus all that was to be in this world was before Him fully prepared. We have learnt, too, that all men of

all generations stood before Him in their likenesses before they came ...

The Zohar; London, Soncino Press, 1933 (Public Domain)

18 In the passage of tzitzis G-d tells Israel, through Moshe, not to stray after their heart and eyes, "after which you go astray (zonim)," the language of unfaithfulness. The maamar reads it as Israel remaining a faithful bride.

Numbers 15:39 במדבר ט״ו:ל״ט

וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת ה׳ וַעֲשִׂיתֶם אֹתָם וְלֹא־תָתוּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם׃

And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the L-RD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray;

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19 **ולא תתורו אחרי לבבכם . . למען תזכרו**

The words here quote Numbers 15:39–40; the passage is shown below.

Numbers 15:39–40 במדבר ט״ו:ל״ט-מ׳

וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת ה׳ וַעֲשִׂיתֶם אֹתָם וְלֹא־תָתוּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם׃ לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתָי וִהְיִיתֶם קְדֹשִׁים לֵאלֹקֵיכֶם׃

And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the L-RD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray; that ye may remember and do all My commandments, and be holy unto your G-d.

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KEHOT'S NOTE

במדבר טו, לט-מ.

20 **למען תזכרו**

"So that you will remember and do all My commandments." In the next paragraph tizkeru is read as zachar, male: Israel as the groom toward the Torah.

Numbers 15:40 במדבר ט״ו:מ׳

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתָי וִהְיִיתֶם קְדֹשִׁים לֵאלֹקֵיכֶם׃

that ye may remember and do all My commandments, and be holy unto your G-d.

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21 **ואל אישך תשוקתך**

Said to Chavah after the sin: "your desire shall be for your husband." The maamar borrows the words for Israel's single-minded longing for G-d.

Genesis 3:16 בראשית ג׳:ט״ז

אֶל־הָאִשָּׁה אָמַר הַרְבָּה אַרְבֶּה עִצְּבוֹנֵךְ וְהֵרֹנֵךְ בְּעֶצֶב תֵּלְדִי בָנִים וְאֶל־אִישֵׁךְ תְּשׁוּקָתֵךְ וְהוּא יִמְשָׁל־בָּךְ׃

Unto the woman He said: 'I will greatly multiply thy pain and thy travail; in pain thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.'

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KEHOT'S NOTE

בראשית ג, טז.

22 **התדבקות רוחא ברוחא**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ע׳ סש״ב ח״א (פמ״ה). ובלקו״ת מהר״ש בתחלתו (א, ב-ג) [אוה״ת בראשית ח״ו תתרכד, א]. והוא בזח״א (כב, א. מב, א. קפד, א). ובח״ב (קכד, ב. רנו, ב). [כ].

23 **באריכות ע״פ תורה צוה**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

לקמן צד, ב.

24 **התגלות פנימית טעמי תורה**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

רש״י שם.

25 **נובלות חכמה שלמע' תורה**

The words here quote Bereshit Rabbah 17:5; the passage is shown below.

Bereshit Rabbah 17:5 בראשית רבה י״ז:ה׳

... נובלת מיתה - שינה; נובלת נבואה - חלום; נובלת העולם הבא - שבת. רבי אבין מוסיף: עוד תרתין: נובלת אורה של מעלה - גלגל חמה; נובלת חכמה של מעלה - תורה:

"The L-rd G-d cast a deep slumber upon the man, and he slept. He took one of his sides, and He closed it with flesh in its place [taḥtena]" (Genesis 2:21). "The L-rd G-d cast [hipil] a deep slumber" - Rabbi Yehoshua of Sikhnin said in the name of Rabbi Levi: The beginning of downfall [mapala] is sleep. When a person sleeps, he does not toil in Torah and does not do any work. Rav said: There are three slumbers: the slumber of sleep, the slumber of prophecy, and the ...

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KEHOT'S NOTE

ב״ר יז, [ה] ופמ״ד [יז] [כ].

26 **ברכה קדושה יחוד**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

ראה אוה״ת סוכות ע׳ א׳תשז שזהו בסדר "בקי" מלמטה למעלה ע״ש.

27 **אנת הוא חד ולא בחושבן**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ת״ז בהקדמה (פתח אלי׳).

28 **ונגלה כבוד ה׳**

The words here quote Isaiah 40:5; the passage is shown below.

Isaiah 40:5 ישעי׳הו מ׳:ה׳

וְנִגְלָה כְּבוֹד ה׳ וְרָאוּ כָל־בָּשָׂר יַחְדָּו כִּי פִּי ה׳ דִּבֵּר׃

And the glory of the L-RD shall be revealed, and all flesh shall see it together; for the mouth of the L-RD hath spoken it.'

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KEHOT'S NOTE

ישע' מ, ה.

29 **עין בעין יראו**

The words here quote Isaiah 52:8; the passage is shown below.

Isaiah 52:8 ישעיהו נ"ב:ח'

קוֹל צֹפַיִךְ נָשְׂאוּ קוֹל יַחְדָּו יְרַנֵּנוּ כִּי עַיִן בָּעַיִן יִרְאוּ בְּשׁוּב ה' צִיּוֹן׃

Hark, thy watchmen! they lift up the voice, Together do they sing; For they shall see, eye to eye, The L-RD returning to Zion.

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KEHOT'S NOTE

ישע' נב, ח.

30 **בפרדס ערך יבק**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

ראה גם אוה"ת משפטים ע' אישה "יחוד מת"ת" ביאוה"ז להצ"צ כרך ב ע' תשטז.

31 **ובמאורי אור אות ב' סעיף ס"ו**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

"בקי נקי הקב"ה . . שהוא סוד יב"ק כללות כל האצילות".

32 **ובאות יו"ד סעי' כ"ג**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

צ"ל סכ"ד.

33 **וברע"מ פ' משפטים (דקי"ו סע"א**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

"יחוד קדושה וברכה וזהו ענין בקי" — אוה"ת סוכות ע' א'תשז.

34 **ובהרמ"ז פ' תצא (דרע"ז א')**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

"בד"ה ומברך בה שכ' ה"ס יחוד היכל הרצון בקה"ק וברכה בינה וקדושה חכמה ויחוד בכתר עכ"ל. אוה"ת סוכות ע' א'תשז. וראה גם באוה"ת פ' משפטים ע' אישה.

35 **ע"פ מ"ש בזח"ג פ' בלק**

Kehot's note points to where this is explained further: Biurei HaZohar.

KEHOT'S NOTE

ביאוה"ז לאדה"א.

36 **קדושתי למעלה מקדושתכם**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ע"ל ליוהכ"פ (עא, א). [כ].

37 **לתבונתו אין מספר**

The words here quote Psalms 147:5; the passage is shown below.

Psalms 147:5 תהילים קמ"ז:ה'

גָּדוֹל אֲדוֹנֵינוּ וְרַב־כֹּחַ לִתְבוּנָתוֹ אֵין מִסְפָּר׃

Great is our L-rd, and mighty in power; His understanding is infinite.

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KEHOT'S NOTE

תהלים קמז, ה.

38 **ביום ההוא תקראי אישי**

G-d's promise through Hosea: on that day Israel will call Him Ishi, "my Husband," and no longer Baali, "my master." The prophet's image of Israel as G-d's faithful wife.

Hosea 2:18 הושע ב':י"ח

וְהָיָה בַיּוֹם־הַהוּא נְאֻם־ה' תִּקְרְאִי אִישִׁי וְלֹא־תִקְרְאִי־לִי עוֹד בַּעְלִי׃

And it shall be at that day, saith the L-RD, That thou shalt call Me Ishi, And shalt call Me no more Baali.

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KEHOT'S NOTE

הושע ב, יח.

39 The daughters of Zion are called to go out and see King Shlomo "with the crown with which his mother crowned him on the day of his wedding." The Mishnah reads the King as G-d and the wedding as Sinai.

Song of Songs 3:11 שיר השירים ג':י"א

צְאֶנָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה־לּוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ׃

Go forth, O ye daughters of Zion, And gaze upon king Solomon, Even upon the crown wherewith his mother hath crowned him in the day of his espousals, And in the day of the gladness of his heart.

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40 Kehot's note points to Mishnah Sotah 3:2 for these words.

Mishnah Sotah 3:2 משנה סוטה ג':ב'

הֲנִיף וְהִגִּישׁ, קָמַץ וְהִקְטִיר, וְהַשְּׁאָר נֶאֱכָל לַכֹּהֲנִים. הָיָה מַשְׁקֶה וְאַחַר כָּךְ מַקְרִיב אֶת מִנְחָתָהּ. רַבִּי שִׁמְעוֹן אוֹמֵר, מַקְרִיב אֶת מִנְחָתָהּ וְאַחַר כָּךְ הָיָה מַשְׁקֶה, שֶׁנֶּאֱמַר (במדבר ה) וְאַחַר יַשְׁקֶה אֶת הָאִשָּׁה אֶת הַמָּיִם. אִם הִשְׁקָהּ וְאַחַר כָּךְ הִקְרִיב אֶת מִנְחָתָהּ, כְּשֵׁרָה׃

He waves it, he brings it near [the altar], he takes a handful and he turns it into smoke, and then the remainder is eaten by the priests. He [first] gives [her the water] to drink, and then sacrifices her meal-offering. Rabbi Shimon says: he sacrifices her meal-offering and then gives her to drink, as it is said, "And afterward he shall make the woman drink the

water" (Numbers 5:26), but if he gave her to drink and then sacrificed her meal-offering it is valid.

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

41 The Mishnah reads "the day of his wedding" as the Giving of the Torah. The Alter Rebbe infers from it that Israel is the bride.

Mishnah Ta'anit 4:8 משנה תענית ד׳:ח׳

אָמַר רַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל, לֹא הָיוּ יָמִים טוֹבִים לְיִשְׂרָאֵל כַּחֲמִשָּׁה עָשָׂר בְּאָב וּכְיוֹם הַכִּפּוּרִים, שֶׁבָּהֶן בְּנוֹת יְרוּשָׁלַיִם יוֹצְאוֹת בִּכְלֵי לָבָן שְׁאוּלִין, שֶׁלֹּא לְבַיֵּשׁ אֶת מִי שֶׁאֵין לוֹ. כָּל הַכֵּלִים טְעוּנִין טְבִילָה. וּבְנוֹת יְרוּשָׁלַיִם יוֹצְאוֹת וְחוֹלוֹת בַּכְּרָמִים. וּמָה הָיוּ אוֹמְרוֹת, בָּחוּר, שָׂא נָא עֵינֶיךָ וּרְאֵה, מָה אַתָּה בוֹרֵר לָךְ. אַל תִּתֵּן עֵינֶיךָ בַּנּוֹי, תֵּן עֵינֶיךָ בַּמִּשְׁפָּחָה. שֶׁקֶר הַחֵן וְהֶבֶל הַיֹּפִי, אִשָּׁה יִרְאַת ה׳ הִיא תִתְהַלָּל (משלי לא). וְאוֹמַר, תְּנוּ לָהּ מִפְּרִי יָדֶיהָ, וִיהַלְלוּהָ בַּשְּׁעָרִים ...

Rabbon Simeon hen Gamaliel says, "Never were more joyous festivals in Israel than the 15th of Ab and the day of atonement, for on them the maidens of Jerusalem used to go out dressed in white garments—borrowed ones, in order not to cause shame to those who had them not of their own; —these clothes were also to be previously immersed, and thus they went out and danced in the vineyards, saying, Young men, look and observe well whom you are about to choose [as a spouse]; regard not beauty [alone], ...

Torat Emet 357 (Public Domain) • Eighteen Treatises from the Mishna (Public Domain)

PARAGRAPH 2

42 **כלתה נפשי**

The psalmist, of the sons of Korach, longs for the Temple: "My soul longs, even pines (kalsah) for the courts of Havayah." Kalsah, "pines," is heard as kallah, the bride's longing.

Psalms 84:3 תהילים פ״ד:ג׳

נִכְסְפָה וְגַם־כָּלְתָה נַפְשִׁי לְחַצְרוֹת ה׳ לִבִּי וּבְשָׂרִי יְרַנְּנוּ אֶל אֵל־חָי׃

My soul yearneth, yea, even pineth for the courts of the L-RD; my heart and my flesh sing for joy unto the living G-d.

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KEHOT'S NOTE

תהלים פד, ג.

43 **כלה שארי ולבבי**

Asaf: "My flesh and my heart fail (kalah); G-d is the rock of my heart and my portion forever." Plainly kalah is wasting away; the maamar hears in it kallah, the bride's yearning.

Psalms 73:26 תהילים ע״ג:כ״ו

כָּלָה שְׁאֵרִי וּלְבָבִי צוּר־לִבָּבִי וְחֶלְקִי אֱלֹקִים לְעוֹלָם׃

My flesh and my heart faileth; But G-d is the rock of my heart and my portion for ever.

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KEHOT'S NOTE

תהלים עג, כו.

44 **למען תזכרו**

Tizkeru, "remember," is read as zachar, male: toward the Torah Israel is the giver.

Numbers 15:40 במדבר ט״ו:מ׳

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתָי וִהְיִיתֶם קְדֹשִׁים לֵאלֹקֵיכֶם׃

that ye may remember and do all My commandments, and be holy unto your G-d.

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45 **תלת קשרין מתקשרין דא בדא קודשא ב״ה אורייתא וישראל**

The Zohar on Acharei: the Holy One, blessed be He, the Torah and Israel are bound together. Israel are joined to G-d through the Torah, which suggests that they receive from it.

Zohar, Achrei Mot 49:296–50:305 ספר הזהר, אחרי מות מ״ט:רצ״ו-נ׳:ש״ה

And Israel themselves are in two grades, corresponding to the two grades of the Torah, the disclosed and the undisclosed. To all who have been circumcised and stamped with the holy impress, we impart those things in the Torah which are on the surface, the letters and the plain contents and the precepts, and no more. This is indicated in the words, "He telleth his words to Jacob".

The Zohar; London, Soncino Press, 1933 (Public Domain)

46 Rabbi Yehoshua ben Levi: whoever gladdens a groom merits the Torah, which was given with five voices (Exodus 19:16–19); and one who enjoys the wedding meal without gladdening him violates the five voices of Jeremiah 33:11. The measure-for-measure reward suggests that the Torah is a groom.

Berakhot 6b:30 ברכות ו׳ ב:ל׳

וְאִם מְשַׂמְּחוֹ מַה שְּׂכָרוֹ? אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: זוֹכֶה לַתּוֹרָה שֶׁנִּתְּנָה בַּחֲמִשָּׁה קוֹלוֹת, שֶׁנֶּאֱמַר: "וַיְהִי בַיּוֹם הַשְּׁלִישִׁי בִּהְיוֹת הַבֹּקֶר וַיְהִי קֹלֹת וּבְרָקִים וְעָנָן כָּבֵד עַל הָהָר וְקֹל שֹׁפָר וְגוֹ'. וַיְהִי קוֹל הַשֹּׁפָר וְגוֹ' וְהָאֱלֹקִים יַעֲנֶנּוּ בְקוֹל".

If he does felicitate him, what is his reward ? R. Joshua b. Levi said : He is worthy of Torah which was given amidst five "voices"; as it is said, "And it came to pass on the third day, when it was morning, that there were thunders and lightnings and a thick cloud upon the mount, and the voice of a horn exceeding loud... and when the voice of the horn waxed louder and louder, Moses spoke, and G-d answered him by a voice" (Exod. xix. 16 ff.).

William Davidson, Vocalized Aramaic (CC-BY-NC) • Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain)

PARAGRAPH 3

47 **אך הנה אירוסין הוא**

A parallel discussion of betrothal (erusin) in the commentary on Tehillim.

KEHOT'S NOTE

ראה יהל אור ע׳ תנט. בסה״מ — תרל״ה ח״ב ע׳ תמט.

48 **הטבעת קדושין**

It adds that through the ring "he forbids her to the whole world."

KEHOT'S NOTE

בסה"מ תרל"ה שם מוסיף "ועי"ז אוסרה לכל העולם".

49 **ממשיך לה חיות מועט**

It explains that betrothal forbids her to all the world so that she is separated and set apart for him, while through marriage she is bound entirely to her husband.

KEHOT'S NOTE

בסה"מ תרל"ה שם מפרש שע"י אירוסין אוסרה לכל העולם ותהי' מופרשת ומובדלת לו. ועי"ש נשואין ה"ה משועבדת לגמרי לבעלה. וראה בסידור קלח, ד.

50 **הרי את מקודשת לי**

The Talmud gives the groom's words of betrothal: he gives her money or its worth and says "Behold, you are consecrated (mekudeshes) to me."

Kiddushin 5b:10 קידושין ה' ב:י'

תָּנוּ רַבָּנַן: כֵּיצַד בְּכֶסֶף? נָתַן לָהּ כֶּסֶף אוֹ שָׁוֶה כֶּסֶף, וְאָמַר לָהּ: "הֲרֵי אַתְּ מְקוּדֶּשֶׁת לִי", "הֲרֵי אַתְּ מְאוֹרֶסֶת לִי", "הֲרֵי אַתְּ לִי לְאִינְתּוּ" – הֲרֵי זוֹ מְקוּדֶּשֶׁת. אֲבָל הִיא שֶׁנָּתְנָה, וְאָמְרָה הִיא: "הֲרֵינִי מְקוּדֶּשֶׁת לְךָ", "הֲרֵינִי מְאוֹרֶסֶת לְךָ", "הֲרֵינִי לְךָ לְאִינְתּוּ" – אֵינָהּ מְקוּדֶּשֶׁת.

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PARAGRAPH 4

51 **בהרמ"ז בפ' בראשית**

That passage quotes the Ramaz: PaRDeS rectifies the four worlds; sod rectifies Atzilus, and pshat, remez and drush together rectify Beriah, Yetzirah and Asiyah, the "worlds of separation," so that they too become nullified before G-d as Atzilus is.

KEHOT'S NOTE

הלשון נעתק לעיל בפ' צו יז, ג. ובאוה"ת בראשית כרך א יא, א.

52 **מלכות פה תושבע"פ**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ת"ז בהקדמה (פתח אלי').

53 **מלכות פה תשבע"פ**

The opening of Patach Eliyahu in the introduction to Tikkunei Zohar: "Malchus is the mouth, and we call it the Oral Torah." The source of the pairing of the Oral Torah with Malchus.

Tikkunei Zohar 17a:16–17 תקוני הזהר י"ז א:ט"ז-י"ז

ואתקריאו בתקונא דא. חסד דרועא ימינא. גבורה דרועא שמאלא. תפארת גופא. נצח והוד תרין שוקין. ויסוד סיומא דגופא אות ברית קדש. מלכות פה. תורה שבע"פ קרינן ליה. מוחא חכמה איהו מחשבה מלגו. בינה לבא ובה הלב מבין. ועל אלין תרין כתיב *הנסתרות לי' אלקינו.

Constantinople, 1740 (CC-BY-NC)

54 The Talmud reads "the word of Havayah" that people will seek and not find (Amos 8:12) as halachah. Used here to show that the Oral Torah is G-d's word in revealed form.

Shabbat 138b:11 שבת קל"ח ב:י"א

"דְּבַר ה'" — זוֹ הֲלָכָה, "דְּבַר ה'" — זֶה חֵקֶר, "דְּבַר ה'" — זוֹ נְבוּאָה.

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55 **ודבר מלך שלטון**

Koheles: "Since the king's word is sovereign, who may say to him, 'What are you doing?'" Speech is the instrument of kingship, linking the Oral Torah to Malchus.

Ecclesiastes 8:4 קהלת ח':ד'

בַּאֲשֶׁר דְּבַר־מֶלֶךְ שִׁלְטוֹן וּמִי יֹאמַר־לוֹ מַה־תַּעֲשֶׂה׃

Forasmuch as the king's word hath power; and who may say unto him: 'What doest thou?'

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KEHOT'S NOTE

קהלת ח, ד.

56 **שוך תשים עליך מלך**

Moshe's command for when Israel enter the land: "You shall surely set over yourself a king whom Havayah your G-d chooses." Read here as Israel taking G-d's kingship upon themselves.

Deuteronomy 17:15 דברים י"ז:ט"ו

שׂוֹם תָּשִׂים עָלֶיךָ מֶלֶךְ אֲשֶׁר יִבְחַר ה' אֱלֹקֶיךָ בּוֹ מִקֶּרֶב אַחֶיךָ תָּשִׂים עָלֶיךָ מֶלֶךְ לֹא תוּכַל לָתֵת עָלֶיךָ אִישׁ נָכְרִי אֲשֶׁר לֹא־אָחִיךָ הוּא׃

thou shalt in any wise set him king over thee, whom the L-RD thy G-d shall choose; one from among thy brethren shalt thou set king over thee; thou mayest not put a foreigner over thee, who is not thy brother.

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KEHOT'S NOTE

דברים יז, טו.

57 **ואפי' כתב אחד מעכבן**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

מנחות (כט, א. לד, א). [כ].

58 **ואפילו כתב אחד מעכבן**

The Mishnah says that the passages of tefillin and mezuzah hold each other back, "and even one letter holds them back"; Rav adds that this was needed only for the thorn of the yud. So the exact form of each letter is essential.

Menachot 29a:16–18 מנחות כ"ט א:ט"ז-י"ח

שתי פרשיות שבמזוזה מעכבות זו את זו ואפילו כתב אחד מעכבן: פשיטא אמר רב יהודה אמר רב לא נצרכה אלא לקוצה של יוד והא נמי פשיטא אלא לכאידך דרב יהודה אמר רב דאמר רב יהודה אמר רב כל אות שאין גויל מוקף לה מארבע רוחותיה פסולה אמר אשיאן בר נדבך משמיה דרב יהודה ניקב תוכו של ה' כשר יריכו פסול אי"ר זירא לדידי מפרשה לי מיניה דרב הונא ורבי יעקב אמר לדידי מפרשה לי מיניה

And I will make thy pinnacles of rubies, and thy gates of carbuncles, and all thy border of precious stones.

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66 **וכד"ה על שכמה**

Rivkah came out "with her pitcher on her shoulder" while Avraham's servant was still praying at the well. The pitcher (kad, twenty-four) on the shoulder, the back, shows that Scripture comes from the back of Chochmah; the Kehot note points to the Arizal's Likkutei Torah on this verse.

Genesis 24:15 בראשית כ"ד:ט"ו

וַיְהִי־הוּא טֶרֶם כִּלָּה לְדַבֵּר וְהִנֵּה רִבְקָה יֹצֵאת אֲשֶׁר יָלְדָה לְבְתוּאֵל בֶּן־מִלְכָּה אֵשֶׁת נָחוֹר אֲחִי אַבְרָהָם וְכַדָּהּ עַל־שִׁכְמָהּ׃

And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel the son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder.

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KEHOT'S NOTE

בראשית כד, טו. וראה לקו"ת להאריז"ל על פסוק זה.

67 Moshe describes the revelation at Sinai: G-d shone forth to Israel from Seir, the land of Eisav. The maamar reads Seir as se'ar, "hair," with a yud inside it.

Deuteronomy 33:2 דברים ל"ג:ב'

וַיֹּאמַר ה' מִסִּינַי בָּא וְזָרַח מִשֵּׂעִיר לָמוֹ הוֹפִיעַ מֵהַר פָּארָן וְאָתָה מֵרִבְבֹת קֹדֶשׁ מִימִינוֹ אֵשׁ דָּת לָמוֹ׃

And he said: The L-RD came from Sinai, And rose from Seir unto them; He shined forth from mount Paran, And He came from the myriads holy, At His right hand was a fiery law unto them.

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68 In the time to come the nations will claim they were never offered the Torah; the Talmud answers from this verse that G-d offered it at Seir and at Paran, to every nation, and only Israel accepted it at Sinai.

Avodah Zarah 2b:12 עבודה זרה ב' ב:י"ב

אוּמְרִים לְפָנָיו: רִבּוֹנוֹ שֶׁל עוֹלָם, כְּלוּם נָתַתָּ לָנוּ וְלֹא קִיבַּלְנוּהָ? וּמִי מָצֵי לְמֵימַר הָכִי? וְהָכְתִיב: "וַיֹּאמַר ה' מִסִּינַי בָּא וְזָרַח מִשֵּׂעִיר לָמוֹ", וּכְתִיב: "אֱלוֹהַּ מִתֵּימָן יָבוֹא וְגוֹ'". מַאי בָּעֵי בְּשֵׂעִיר, וּמַאי בָּעֵי בְּפָארָן?

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69 **מסיני בא וזרח משעיר**

The Zohar on Terumah reads "from Sinai He came, and He shone forth from Seir" as G-d revealing Himself to Israel through levels within levels, one more hidden and one more revealed, "a shell upon the kernel," with "the myriads of holiness" the source of them all.

Zohar, Terumah 10:81–88 ספר הזהר, תרומה י':פ"א-פ"ח

In the same manner the Holy One, blessed be He, revealed Himself to Israel: "He came from Sinai"-this was the most hidden grade of revelation; "He rose up from Seir unto them"-this was a second, a more open revelation, the shell nearest to the brain; "He shined forth from Mount Paran"-this was still another aspect of revelation. Then it says, "He

דרב יהודה ניקב תוכו של ה'' כשר יריכו אם נשתייר בו כשיעור אות קטנה כשר ...

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59 **עלמין סתימין דלא אתגליין**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ת"ז שם.

60 **אורייתא מחכמה נפקת**

The Zohar says the Torah comes forth from Chochmah, the root of the Written Torah.

Zohar II, 121a זח"ב קכא, א

KEHOT'S NOTE

זח"ב קכא, א.

61 **חכים ולא בחכמה ידיעה**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ת"ז שם.

62 **שמים פי' שם מים**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

חגיגה י"ב, סע"א.

63 **שמים פי' שם מים**

The Talmud reads shamayim as sham mayim, "there is water." The Written Torah, from the sea of Chochmah, is "heaven."

Chagigah 12a:5–6 חגיגה י"ב א:ה'-ו'

וְאָמַר רַב יְהוּדָה אָמַר רַב: עֲשָׂרָה דְּבָרִים נִבְרְאוּ בְּיוֹם רִאשׁוֹן, וְאֵלּוּ הֵן: שָׁמַיִם וָאָרֶץ, תֹּהוּ וָבֹהוּ, אוֹר וְחֹשֶׁךְ, רוּחַ וּמַיִם, מִדַּת יוֹם וּמִדַּת לַיְלָה. שָׁמַיִם וָאָרֶץ — דִּכְתִיב: "בְּרֵאשִׁית בָּרָא אֱלֹקִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ", תֹּהוּ וָבֹהוּ — דִּכְתִיב: "וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ", אוֹר וְחֹשֶׁךְ, חֹשֶׁךְ — דִּכְתִיב: "וְחֹשֶׁךְ עַל פְּנֵי תְהוֹם", אוֹר — דִּכְתִיב: "וַיֹּאמֶר אֱלֹקִים יְהִי אוֹר", רוּחַ וּמַיִם — דִּכְתִיב: "וְרוּחַ אֱלֹקִים מְרַחֶפֶת עַל פְּנֵי הַמָּיִם", מִדַּת יוֹם וּמִדַּת לַיְלָה — דִּכְתִיב: "וַיְהִי עֶרֶב וַיְהִי בֹּקֶר יוֹם ...

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64 **בד"ה וכל העם רואים**

There the Torah is water that descends from a high place to a low one: its upper waters are the sea of Chochmah, from which "the Torah comes forth," and its lower waters are the physical doing of the mitzvos.

KEHOT'S NOTE

תו"א עג, ד.

65 **ושמתי כדכד**

G-d's promise to afflicted Jerusalem: "I will make your windows of kadkod," a precious stone, and your gates of carbuncle. The maamar reads kadkod as kad kad, twenty-four twenty-four.

Isaiah 54:12 ישעיהו נ"ד:י"ב

וְשַׂמְתִּי כַדְכֹד שִׁמְשֹׁתַיִךְ וּשְׁעָרַיִךְ לְאַבְנֵי אֶקְדָּח וְכָל־גְּבוּלֵךְ לְאַבְנֵי־חֵפֶץ׃

came with ten thousands of holy beings" (cf. Deut. Ibid.). This is the highest praise, that, although He revealed Himself in all these grades, yet the commencement of the …

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70 "King Shlomo made himself a palanquin of the wood of the Levanon." The text points to the Midrash on this verse (Shir HaShirim Rabbah) for "from Sinai He came."

Song of Songs 3:9 שיר השירים ג:ט

אַפְרִיּוֹן עָשָׂה לוֹ הַמֶּלֶךְ שְׁלֹמֹה מֵעֲצֵי הַלְּבָנוֹן׃

King Solomon made himself a palanquin Of the wood of Lebanon.

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71 "I am the man who has seen affliction by the rod of His wrath." The text points to the Midrash on this verse (Eichah Rabbah) for the same subject.

Lamentations 3:1 איכה ג:א

אֲנִי הַגֶּבֶר רָאָה עֳנִי בְּשֵׁבֶט עֶבְרָתוֹ׃

I am the man that hath seen affliction By the rod of His wrath.

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72 **ח"ע הנק' קדש**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

מא"א אות ק, ס"ז.

73 **[וע' מענין מסיני . . ח"ג קצ"ב]**

Most of the sources listed in this bracket are copied there, in the commentary on V'zos HaBerachah.

KEHOT'S NOTE

ראה אוה"ת פ' ברכה ע' א'תתמב ואילך דשם נעתקו רוב המ"מ.

74 Kehot's note points to Berakhot 33a for these words.

Berakhot 33a ברכות ל"ג א

PARAGRAPH 5

75 The school of Rabbi Shila speaks of Moshe as the one "of whom it is written, 'from His right hand, a fiery law for them.'"

Sotah 4b:16 סוטה ד' ב:ט"ז

אֶלָּא אָמְרִי דְּבֵי רַבִּי שֵׁילָא: אֲפִילּוּ קִיבֵּל תּוֹרָה כְּמֹשֶׁה רַבֵּינוּ, דִּכְתִיב בֵּהּ בְּקִהַ "מִימִינוֹ אֵשׁ דָּת לָמוֹ" — לֹא יִנָּקֶה מִדִּינָהּ שֶׁל גֵּיהִנֹּם.

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76 The Talmud cites the verse in the laws of taking leave at the end of prayer, to show the importance of the right side.

Yoma 53b:3 יומא נ"ג ב:ג'

תַּנְיָא נָמֵי הָכִי: הַמִּתְפַּלֵּל, צָרִיךְ שֶׁיְּפַסִּיעַ שָׁלֹשׁ פְּסִיעוֹת לַאֲחוֹרָיו וְאַחַר כָּךְ יִתֵּן שָׁלוֹם, וְאִם לֹא עָשָׂה כֵּן רָאוּי לוֹ שֶׁלֹּא הִתְפַּלֵּל. וּמִשּׁוּם שְׁמַעְיָה אָמְרוּ: שְׁנוֹתְנִין שָׁלוֹם לְיָמִין, וְאַחַר כָּךְ לִשְׂמֹאל, שֶׁנֶּאֱמַר: "מִימִינוֹ אֵשׁ דָּת לָמוֹ", וְאוֹמֵר: "יִפּוֹל מִצִּדְּךָ אֶלֶף וּרְבָבָה מִימִינֶךָ".

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77 Rava: one does not wipe with the right hand, because the Torah was given with the right, as it says "from His right hand, a fiery law."

Berakhot 62a:4 ברכות ס"ב א:ד'

מִפְּנֵי מָה אֵין מְקַנְּחִין בִּימִין אֶלָּא בִּשְׂמֹאל? אָמַר רָבָא: מִפְּנֵי שֶׁהַתּוֹרָה נִיתְּנָה בִּימִין, שֶׁנֶּאֱמַר: "מִימִינוֹ אֵשׁ דָּת לָמוֹ". רַבָּה בַּר בַּר חָנָה אָמַר: מִפְּנֵי שֶׁהִיא קְרוֹבָה לַפֶּה. וְרַבִּי שִׁמְעוֹן בֶּן לָקִישׁ אָמַר: מִפְּנֵי שֶׁקּוֹשֵׁר בָּהּ תְּפִילִּין. רַב נַחְמָן בַּר יִצְחָק אָמַר: מִפְּנֵי שֶׁמַּרְאֶה בָּהּ טַעֲמֵי תּוֹרָה.

Why should we not wipe with the right hand but only with the left? Raba said : Because the Torah was given with the right hand ; as it is said, "At His right hand was a fiery law unto them" (Deut. xxxiii. 2). Rabbah b. Bar Hannah said : Because it is near the mouths. R. Simeon b. Lakish said : Because he binds the Tefillin with it. Rab Nahman b. Isaac said: Because he points to the accents of the Torah with it.

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78 Why was the Torah given to Israel? Because they are bold. The school of Rabbi Yishmael reads "from His right hand, a fiery law for them": they are fit to be given a law of fire.

Beitzah 25b:7 ביצה כ"ה ב:ז'

תָּנָא מִשְׁמֵיהּ דְּרַבִּי מֵאִיר: מִפְּנֵי מָה נִתְּנָה תּוֹרָה לְיִשְׂרָאֵל — מִפְּנֵי שֶׁהֵן עַזִּין. תָּנָא דְּבֵי רַבִּי יִשְׁמָעֵאל: "מִימִינוֹ אֵשׁ דָּת לָמוֹ". אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא: רְאוּיִין הַלָּלוּ שֶׁתִּנָּתֵן לָהֶם דָּת אֵשׁ. אִיכָּא דְּאָמְרִי: דָּתִיהֶם שֶׁל אֵלּוּ — אֵשׁ. שֶׁאִלְמָלֵא (לֹא) נִתְּנָה תּוֹרָה לְיִשְׂרָאֵל — אֵין כָּל אוּמָּה וְלָשׁוֹן יְכוֹלִין לַעֲמוֹד בְּפָנֵיהֶם.

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79 **מימינו אש דת**

Moshe describes the Torah given at Sinai: "from His right hand, a fiery law (esh das) for them." Read here as the Oral Torah (das) drawn from Chochmah through fire, the power of contraction.

Deuteronomy 33:2 דברים ל"ג:ב'

וַיֹּאמַר ה' מִסִּינַי בָּא וְזָרַח מִשֵּׂעִיר לָמוֹ הוֹפִיעַ מֵהַר פָּארָן וְאָתָה מֵרִבְבֹת קֹדֶשׁ מִימִינוֹ אֵשׁ דָּת לָמוֹ׃

And he said: The L-RD came from Sinai, And rose from Seir unto them; He shined forth from mount Paran, And He came from the myriads holy, At His right hand was a fiery law unto them.

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80 **מימינו אש דת**

Rabbi Yehudah says the Torah was given from the side of Gevurah; Rabbi Yosi answers that it turned to the right, as it says "from His right hand, a fiery law," the left included in the right.

Zohar, Yitro 17:286–19:297 ספר הזהר, יתרו י"ז:רפ"ו-י"ט:רצ"ז

R. Judah said that the Torah was given from the side of Power. Said R. Jose: 'In that case, it must have been given from the left side.' 'No,' replied R. Judah: 'the left was turned for the time into the right, for it is written: "From his right hand a fiery law to them" (Deut. 33, 2). Contrariwise we read concerning Egypt's judgement: "Thy right hand, O

L-rd, glorified in power" (Ex. 15, 6); where the right hand has turned into the left (judgement).'

The Zohar; London, Soncino Press, 1933 (Public Domain)

81 **מימינו אש דת**

The Zohar on Korach: the Torah is the power of the right, as it says "from His right hand, a fiery law," and the left is included in the right.

Zohar, Korach 1:1–5 ספר הזהר, קרח א׳:א׳-ה׳

Now Aaron represented the right and the Levites the left, and Korah sought to make the right and the left change places, and therefore he was punished. Further, the evil tongue was also found in him, and for that also he was punished.

The Zohar; London, Soncino Press, 1933 (Public Domain)

82 **גליד ברוחא וכביש באשא**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

זח"ג באדר"ז (רצה, ב). שם הל' "כביש באשא גליד ברוחא". וצ"ל כי לפני א' הל' כמ"ש כאן [כ].

83 **גליד ברוחא וכביש באשא**

In the Idra Zuta the phrase describes the letter ches among the letters of the throat; there the words come in the reverse order, "pressed by fire, congealed by wind," and the Kehot note suggests the Alter Rebbe had a text that read as here. It illustrates how fire gives the fluid "water" of Chochmah a fixed form.

Zohar, Idra Zuta 36:172–39:183 ספר הזהר, האדרא זוטא ל"ו:קע"ב-ל"ט:קפ"ג

84 **רשפי אש**

The bride asks her beloved to set her as a seal upon his heart, "for love is strong as death … its flashes are flashes of fire." The fiery love of the soul below that arouses the fire above.

Song of Songs 8:6 שיר השירים ח׳:ו׳

שִׂימֵנִי כַחוֹתָם עַל־לִבֶּךָ כַּחוֹתָם עַל־זְרוֹעֶךָ כִּי־עַזָּה כַמָּוֶת אַהֲבָה קָשָׁה כְשְׁאוֹל קִנְאָה רְשָׁפֶיהָ רִשְׁפֵּי אֵשׁ שַׁלְהֶבֶתְיָהּ׃

Set me as a seal upon thy heart, As a seal upon thine arm; For love is strong as death, Jealousy is cruel as the grave; The flashes thereof are flashes of fire, A very flame of the L-RD.

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85 **שאף שאש בא מלמע' מצוה להביא מן ההדיוט**

Rabbi Eliezer: from "the sons of Aharon the kohen shall put fire on the altar" the Sages learned that although fire comes down from heaven, it is a mitzvah to bring ordinary fire as well. A model of the human effort that draws the response from above.

Eruvin 63a:15 עירובין ס"ג א:ט"ו

וְשֶׁלֹּא בְּפָנָיו לָא? וְהָא תַּנְיָא: רַבִּי אֱלִיעֶזֶר אוֹמֵר: לֹא מֵתוּ בְּנֵי אַהֲרֹן עַד שֶׁהוֹרוּ הֲלָכָה בְּפְנֵי מֹשֶׁה רַבָּן. מַאי דְּרוּשׁ: ״וְנָתְנוּ בְּנֵי אַהֲרֹן הַכֹּהֵן אֵשׁ עַל הַמִּזְבֵּחַ״, אָמְרוּ: אַף עַל פִּי שֶׁהָאֵשׁ יוֹרֶדֶת מִן הַשָּׁמַיִם, מִצְוָה לְהָבִיא מִן הַהֶדְיוֹט.

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KEHOT'S NOTE

עירובין סג, א.

86 **ונתנו בני אהרן הכהנים**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ויקרא (א, ז) וצ"ל "הכהן" ולא הכהנים — וכמ"ש כאן בשורה ששית שורה הכהן]. [כ].

87 In the law of the burnt offering G-d tells Moshe that "the sons of Aharon the kohen shall put fire on the altar" and arrange wood on it. The fire kindled in every Jew comes through Aharon.

Leviticus 1:7 ויקרא א׳:ז׳

וְנָתְנוּ בְּנֵי אַהֲרֹן הַכֹּהֵן אֵשׁ עַל־הַמִּזְבֵּחַ וְעָרְכוּ עֵצִים עַל־הָאֵשׁ׃

And the sons of Aaron the priest shall put fire upon the altar, and lay wood in order upon the fire.

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88 **לזאת יקרא אשה**

Adam names his wife: "This one shall be called ishah, for from ish she was taken." The cited maamar reads both words as esh, fire, with a hei or a yud.

Genesis 2:23 בראשית ב׳:כ"ג

וַיֹּאמֶר הָאָדָם זֹאת הַפַּעַם עֶצֶם מֵעֲצָמַי וּבָשָׂר מִבְּשָׂרִי לְזֹאת יִקָּרֵא אִשָּׁה כִּי מֵאִישׁ לֻקְחָה־זֹּאת׃

And the man said: 'This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of Man.'

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89 **וימינו תחבקני**

The bride: "His left hand is under my head, and his right hand embraces me." Read as the encompassing light of Sukkos that holds the soul fast.

Song of Songs 2:6 שיר השירים ב׳:ו׳

שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי׃

Let his left hand be under my head, And his right hand embrace me.

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KEHOT'S NOTE

שה"ש ב, ו.

PARAGRAPH 6

90 **א"ת בניך אלא בוניך**

Rabbi Elazar in the name of Rabbi Chanina: Torah scholars increase peace in the world, as it says "all your children shall be taught of Havayah, and great shall be the

peace of your children"; do not read banayich, "your children," but bonayich, "your builders."

Berakhot 64a:14 ברכות ס"ד א:י"ד

אַל תִּקְרֵי "בָּנַיִךְ" אֶלָּא "בּוֹנָיִךְ". "שָׁלוֹם רָב לְאוֹהֲבֵי תוֹרָתֶךָ וְאֵין לָמוֹ מִכְשׁוֹל". "יְהִי שָׁלוֹם בְּחֵילֵךְ שַׁלְוָה בְּאַרְמְנוֹתָיִךְ". "לְמַעַן אַחַי וְרֵעָי אֲדַבְּרָה נָּא שָׁלוֹם בָּךְ. לְמַעַן בֵּית ה' אֱלֹקֵינוּ אֲבַקְשָׁה טוֹב לָךְ". "ה' עֹז לְעַמּוֹ יִתֵּן ה' יְבָרֵךְ אֶת עַמּוֹ בַשָּׁלוֹם".

"Great peace have they that love Thy law; and there is no stumbling for them" (Ps. cxix. 165). "Peace be within thy walls, and prosperity within thy palaces" (ibid, cxxii. 7). "For my brethren and companions' sakes, I will now say, Peace be within thee" (ibid. v. 8). "For the sake of the house of the L-rd our G-d, I will seek thy good" (ibid. v. 9). "The L-rd will give strength unto His people ; the L-rd will bless His people with peace" (ibid. xxix. 11)[2]

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KEHOT'S NOTE

ברכות סד, א. וש"נ.

91 **בנים אתם להי"א**

Moshe to Israel: "You are children to Havayah your G-d; you shall not cut yourselves" in mourning. The proof that Israel are called "children."

Deuteronomy 14:1 דברים י"ד:א'

בָּנִים אַתֶּם לַה' אֱלֹקֵיכֶם לֹא תִתְגֹּדְדוּ וְלֹא־תָשִׂימוּ קָרְחָה בֵּין עֵינֵיכֶם לָמֵת:

Ye are the children of the L-RD your G-d: ye shall not cut yourselves, nor make any baldness between your eyes for the dead.

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KEHOT'S NOTE

דברים יד, א.

92 **ברא כרעא דאבוהי**

The Kehot note gives this Kabbalistic work as a source for the saying "a son is his father's leg."

Yevamot 3a:2–4 יבמות ג' א:ב'-ד'

דְּאָמַר רָבָא: אֲמַר לִי רַב יִצְחָק בַּר אַבְדִּימִי: אָתְיָא "הֵנָּה" "הֵנָּה", אָתְיָא "זֹאת" "זֹאת". הַשְׁתָּא דְּאָמְרַתְּ כָּל מִלְּתָא דְּאָתְיָא מִדְּרָשָׁא חַבִּיבָא לֵקַּה, לִיתְנֵי לַאֲחוֹת אִשָּׁה לְבַסּוֹף! אַיְידֵי דְּאַיְירֵי בְּאִיסּוּר אַחְוֹותָא, תְּנָא אֲחוֹת אִשְׁתּוֹ.

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KEHOT'S NOTE

יונת אלם רפ"ב. וראה יבמות ג, א תוד"ה מקמי. ע"ל דברים (יב, ג). וש"נ. [כ].

93 **ברא כרעא דאבוהי**

Tosafos there states in passing that "a son is his father's leg," an extension of his father. The Kehot note points here for the saying.

Tosafot on Yevamot 3a:7:1 תוספות על יבמות ג' א:ז':א'

מקמי אשת אחיו שלא היה בעולמו - והי"ה מקמי אשת אחיו מאמו וחדא מנייהו נקט דתרוייהו לאו קרובי עצמו נינהו אלא ע"י קידושין וכלתו שהיא אשת בנו קרובה מנייהו טפי אבל אין לומר דוקא לגבי אשת אחיו שלא היה בעולמו כלתו קרובה טפי לפי שלא היה בעולמו אבל לגבי אשת אחיו מאמו לא דבאשת בנו איפלג דרא כדאשכחן לענין עדות בב"ב (ד' קכח.) דאפי' מאן דמכשר באבא דאבא פסיל בן אחיו דע"כ לענין עריות אשת בנו קרובה טפי מאשת אח שהבן כרעיה דאבוה הוא דקחשיב בתו ובת בתו קרובי עצמו ...

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94 **ועמך לא חפצתי**

Asaf: "Whom do I have in heaven but You? And besides You I desire nothing on earth." The complete nullification of will that makes Israel "children." (Kehot: Psalms 73:24)

Psalms 73:25 תהילים ע"ג:כ"ה

מִי־לִי בַשָּׁמָיִם וְעִמְּךָ לֹא־חָפַצְתִּי בָאָרֶץ:

Whom have I in heaven but Thee? And beside Thee I desire none upon earth.

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KEHOT'S NOTE

תהלים עג, כד.

PARAGRAPH 7

95 **אלה המצות אשר יעשה אותם האדם**

G-d tells Israel, through Moshe, to keep His statutes and laws, "which a person shall do and live by them." The maamar reads "and live in them" as drawing life into the mitzvos, the Oral Torah.

Leviticus 18:5 ויקרא י"ח:ה'

וּשְׁמַרְתֶּם אֶת־חֻקֹּתַי וְאֶת־מִשְׁפָּטַי אֲשֶׁר יַעֲשֶׂה אֹתָם הָאָדָם וָחַי בָּהֶם אֲנִי ה'

Ye shall therefore keep My statutes, and Mine ordinances, which if a man do, he shall live by them: I am the L-RD.

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KEHOT'S NOTE

ויקרא יח, ה. ושם לא כתיב "אלה המצוות" בתי' אלו. [כ].

PARAGRAPH 9

96 **והשיאנו שהוא בחי' נישואין**

The note refers there for the reading of "Vehasi'enu" as nisuin, marriage.

KEHOT'S NOTE

ראה אוה"ת פ' וישלח רמח, ב. דברים ע' כה.

97 **סתימו דכל סתימין**

The Zohar speaks of "the most hidden of all hidden," the concealed level above Chochmah. Here it is the chuppah over groom and bride.

Zohar I, 2a זח"א ב, א

KEHOT'S NOTE

זח"א ב, א. ובכ"מ.

98 **ישת חשך סתרו**

David, in his song of deliverance, describes G-d coming down in a storm: "He made darkness His hiding place."

> The level so concealed that even Chochmah is only a glimmer of it.

Psalms 18:12 תהילים י״ח:י״ב

יָשֶׁת־חֹשֶׁךְ סִתְרוֹ סְבִיבוֹתָיו סֻכָּתוֹ חֶשְׁכַת־מַיִם עָבֵי שְׁחָקִים:

He made darkness His hiding-place, His pavilion round about Him; darkness of waters, thick clouds of the skies.

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KEHOT'S NOTE

תהלים יח, יב.

99 כולם בחכמה עשית

> "How many are Your works, Havayah! You made them all with wisdom." Read as Chochmah itself counting only as "making" beside the level above it.

Psalms 104:24 תהילים ק״ד:כ״ד

מָה־רַבּוּ מַעֲשֶׂיךָ ה׳ כֻּלָּם בְּחָכְמָה עָשִׂיתָ מָלְאָה הָאָרֶץ קִנְיָנֶךָ:

How manifold are Thy works, O L-RD! In wisdom hast Thou made them all; The earth is full of Thy creatures.

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KEHOT'S NOTE

תהלים קד, כד.

PARAGRAPH 10

100 ע״פ כי על כל כבוד חופה

> That maamar, on "For over all the glory, a chuppah," explains that the groom is light that descends, like water, and the bride is longing that rises, like fire (kallah, as in "my soul pines"); two opposites that can join only through the chuppah, an encompassing light above them both.

KEHOT'S NOTE

לקמן שה״ש מז, ב ואילך.

101 כי על כל כבוד חופה

> Isaiah's vision of the purified Zion, with a cloud by day and fire by night: "for over all the glory there shall be a canopy (chuppah)." The subject of another maamar on the chuppah as an encompassing level.

Isaiah 4:5 ישעיהו ד׳:ה׳

וּבָרָא ה׳ עַל כָּל־מְכוֹן הַר־צִיּוֹן וְעַל־מִקְרָאָהּ עָנָן יוֹמָם וְעָשָׁן וְנֹגַהּ אֵשׁ לֶהָבָה לָיְלָה כִּי עַל־כָּל־כָּבוֹד חֻפָּה:

And the L-RD will create over the whole habitation of mount Zion, and over her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for over all the glory shall be a canopy.

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102 כמשוש חתן על כלה

> Isaiah's promise to Zion: "as a groom rejoices over a bride, so will your G-d rejoice over you." The words of another maamar on the chuppah.

Isaiah 62:5 ישעיהו ס״ב:ה׳

כִּי־יִבְעַל בָּחוּר בְּתוּלָה יִבְעָלוּךְ בָּנָיִךְ וּמְשׂוֹשׂ חָתָן עַל־כַּלָּה יָשִׂישׂ עָלַיִךְ אֱלֹקָיִךְ:

For as a young man espouseth a virgin, So shall thy sons espouse thee; And as the bridegroom rejoiceth over the bride, So shall thy G-d rejoice over thee.

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103 סוף מעשה במחשבה תחלה

> Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

פיוט לכה דודי.

104 נעוץ סופן בתחלתן

> "Their end is wedged in their beginning, and their beginning in their end." Used to show that the highest Will is revealed in the lowest level.

Sefer Yetzirah 1:7 ספר יצירה א׳:ז׳

עשר ספירות בלי מה נעוץ סופן בתחלתן ותחלתן בסופן כשלהבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר:

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedded to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

105 נעוץ סופן בתחלתן . . תחלתן בסופן

> Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ס״י פ״א, מ״ז.

PARAGRAPH 11

106 תור ה ועבודה וגמ״ח

> Shimon HaTzaddik: "The world stands on three things: on Torah, on avodah and on acts of kindness." Here they are the three lines, matching the three festivals.

Pirkei Avot 1:2 משנה אבות א׳:ב׳

שִׁמְעוֹן הַצַּדִּיק הָיָה מִשְּׁיָרֵי כְנֶסֶת הַגְּדוֹלָה. הוּא הָיָה אוֹמֵר, עַל שְׁלֹשָׁה דְבָרִים הָעוֹלָם עוֹמֵד, עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה וְעַל גְּמִילוּת חֲסָדִים:

Shimon the Righteous was one of the last of the men of the great assembly. He used to say: the world stands upon three things: the Torah, the Temple service, and the practice of acts of piety.

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

107 שמבריח מן הקצה אל הקצה

> Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

זח״ב (קעה, רע״ב). [כ].

108 שמבריח מן הקצה אל הקצה

> In the building of the Mishkan, the middle bar inside the boards "runs through from end to end." Applied to Torah

as the middle line.

Exodus 26:28 שמות כ"ו:כ"ח

וְהַבְּרִיחַ הַתִּיכֹן בְּתוֹךְ הַקְּרָשִׁים מַבְרֵחַ מִן־הַקָּצֶה אֶל־הַקָּצֶה׃

and the middle bar in the midst of the boards, which shall pass through from end to end.

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PARAGRAPH 12

109 **סור מרע ועשה טוב**

David: "Turn away from evil and do good; seek peace and pursue it." The service of the servant, who accepts the yoke of Heaven.

Psalms 34:15 תהילים ל"ד:ט"ו

סוּר מֵרָע וַעֲשֵׂה־טוֹב בַּקֵּשׁ שָׁלוֹם וְרָדְפֵהוּ׃

Depart from evil, and do good; Seek peace, and pursue it.

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110 The Talmud reads the verse as the Torah being an inheritance for all Israel, so that withholding a teaching from a student robs him of it.

Sanhedrin 91b:18 סנהדרין צ"א ב:י"ח

אָמַר רַב יְהוּדָה אָמַר רַב: כָּל הַמּוֹנֵעַ הֲלָכָה מִפִּי תַּלְמִיד, כְּאִילּוּ גּוֹזְלוֹ מְנַחֲלַת אֲבוֹתָיו, שֶׁנֶּאֱמַר: "תּוֹרָה צִוָּה לָנוּ מֹשֶׁה מוֹרָשָׁה קְהִלַּת יַעֲקֹב". מוֹרָשָׁה הִיא לְכָל יִשְׂרָאֵל מִשֵּׁשֶׁת יְמֵי בְּרֵאשִׁית. אָמַר רַב חָנָא בַּר בִּיזְנָא אָמַר רַבִּי שִׁמְעוֹן חֲסִידָא: כָּל הַמּוֹנֵעַ הֲלָכָה מִפִּי תַּלְמִיד, אַפִּילּוּ עוּבָּרִין שֶׁבְּמֵעֵי אִמָּן מְקַלְּלִין אוֹתוֹ, שֶׁנֶּאֱמַר: "מֹנֵעַ בָּר

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111 **תורה צוה לנו משה מורשה קהלת יעקב**

The opening verse, now read as the Torah coming as an inheritance even to the "congregation of Yaakov."

Deuteronomy 33:4 דברים ל"ג:ד'

תּוֹרָה צִוָּה־לָנוּ מֹשֶׁה מוֹרָשָׁה קְהִלַּת יַעֲקֹב׃

Moses commanded us a law, An inheritance of the congregation of Jacob.

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112 **עצרת תהיי לכם**

G-d's command for the festival offerings: "On the eighth day there shall be an atzeres for you; you shall do no work." "For you" is read as the flow reaching every Jew.

Numbers 29:35 במדבר כ"ט:ל"ה

בַּיּוֹם הַשְּׁמִינִי עֲצֶרֶת תִּהְיֶה לָכֶם כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ׃

On the eighth day ye shall have a solemn assembly: ye shall do no manner of servile work;

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KEHOT'S NOTE

במדבר כט, לה.

PARAGRAPH 13

113 **ועד"ז פי' בספר מאו"א אות י' סכ"ט**

Or HaTorah quotes Me'orei Or: inheritance is Chochmah and Binah of Z'eir Anpin; an heir "enters in his place," and so the rise of one partzuf into the place of another is also called inheritance.

KEHOT'S NOTE

"ירושה נק' חו"ב דז"א, ירושה נק' הנכנס תחתיו ויורש מקומו, וכן עליית פרצוף במקום חבירו נק' ירושה כו' עכ"ל, ומ"ש שירושה נק' חו"ב דז"א עיין באדר"ז דרצ"א ע"א" — אוה"ת דברים ע' כו. וראה פ' ראה ע' תרסב. במדבר ע' עב.

114 **בנים אתם**

Moshe to Israel: "You are children to Havayah your G-d." All Israel, Yaakov included, share the son's inheritance.

Deuteronomy 14:1 דברים י"ד:א'

בָּנִים אַתֶּם לַיהוָה אֱלֹקֵיכֶם לֹא תִתְגֹּדְדוּ וְלֹא־תָשִׂימוּ קָרְחָה בֵּין עֵינֵיכֶם לָמֵת׃

Ye are the children of the L-RD your G-d: ye shall not cut yourselves, nor make any baldness between your eyes for the dead.

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115 **והענין דאיתא בלק"ת**

Or HaTorah discusses the Arizal's teaching on "He established a testimony in Yaakov," and quotes part of this passage in Devarim.

KEHOT'S NOTE

להאריז"ל. ראה אוה"ת ויצא ריד, ב. נעתק באוה"ת ויקהל ע' ב'קכה. וראה גם אוה"ת בלק ע' אילו. קטע מכאן מובא באוה"ת דברים ע' לז.

116 **ויקם עדות ביעקב**

Asaf: "He established a testimony in Yaakov and set a Torah in Yisrael, which He commanded our fathers to make known to their children." The Arizal reads "testimony" as a mere glimmer, given to Yaakov, and "Torah" as the essence, given to Yisrael.

Psalms 78:5 תהילים ע"ח:ה'

וַיָּקֶם עֵדוּת בְּיַעֲקֹב וְתוֹרָה שָׂם בְּיִשְׂרָאֵל אֲשֶׁר צִוָּה אֶת־אֲבוֹתֵינוּ לְהוֹדִיעָם לִבְנֵיהֶם׃

For He established a testimony in Jacob, And appointed a law in Israel, Which He commanded our fathers, That they should make them known to their children;

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117 **נובלות חכמה שלמעלה תורה**

Rabbi Avin lists the novlos, the lesser, fallen forms, of higher things: the sun is the novelet of the supernal light, and the Torah is the novelet of the supernal wisdom.

Bereshit Rabbah 17:5 בראשית רבה י"ז:ה'

... נובלת מיתה - שינה; נובלת נבואה - חלום; נובלת העולם הבא - שבת. רבי אבין מוסיף: עוד תרתין: נובלת אורה של מעלה - גלגל חמה; נובלת חכמה של מעלה - תורה:

"The L-rd G-d cast a deep slumber upon the man, and he slept. He took one of his sides, and He closed it with flesh in its place [taḥtena]" (Genesis 2:21). "The L-rd G-d cast [hipil] a deep slumber" – Rabbi Yehoshua of Sikhnin said in the name of Rabbi Levi: The beginning of downfall [mapala] is sleep. When a person sleeps, he does not toil in Torah and does not do any work. Rav said: There are three slumbers: the slumber of sleep, the slumber of prophecy, and the ...

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118 **נובלות חכמה שלמעלה תורה**

The same list appears again here, on Avraham's deep sleep at the Covenant between the Parts; the Kehot note gives both places.

Bereshit Rabbah 44:17 בראשית רבה מ"ד:י"ז

... נובלות מיתה - שינה, נובלות נבואה - חלום, נובלות העוה"ב - שבת. ר' אבין מוסיף תרתין: נובלות אורה של מעלה - גלגל חמה, נובלות חכמה של מעלה - תורה. והנה אימה חשיכה גדולה נופלת עליו אימה, זו בבל, דכתיב (דניאל ג): באדין נבוכדנצר התמלי חמא. חשיכה, זו מדי, שהחשיכה עיניהם של ישראל, בצום ובתענית. גדולה, זו יון. ר' סימון ורבנן רבי סימון אמר: מאה ועשרים דוכסים, מאה ועשרים אפרכון, מאה ועשרים אסטרטליטין. ורבנן אמרי: משישים שישים, דכתיב (דברים א): נחש שרף ועקרב. נחש, זו בבל. שרף, זו מדי. עקרב, ...

"It was as the sun was setting, and a slumber fell upon Abram, and, behold, dread, a great darkness, fell upon him" (Genesis 15:12). "It was as the sun was setting, [and a slumber fell]" – Rabbi Yehoshua of Sikhnin said in the name of Rabbi Levi: The beginning of downfall is sleep, as when one sleeps one does not toil in Torah study, when one sleeps one does not do any work. Rav said: There are three kinds of slumber – the slumber of sleep, the slumber of prophecy, ...

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119 **בהרמ"ז פי' פקודי**

The content of the Ramaz on the hidden light is set out there.

KEHOT'S NOTE

ראה באוה"ת פי' בלק ע' אילו תוכן דבריו. וראה גם אוה"ת ויקרא כרך ב ע' תרעט. נזכר גם לעיל פי' ואתחנן ג, א.

120 **מה רב טובך**

David: "How great is Your goodness, which You have hidden away for those who fear You." Applied to the hidden light, the essence of Chochmah revealed on Shemini Atzeres.

Psalms 31:20 תהילים ל"א:כ'

מָה רַב־טוּבְךָ אֲשֶׁר־צָפַנְתָּ לִירֵאֶיךָ פָּעַלְתָּ לַחֹסִים בָּךְ נֶגֶד בְּנֵי אָדָם׃

Oh how abundant is Thy goodness, which Thou hast laid up for them that fear Thee; Which Thou hast wrought for them that take their refuge in Thee, in the sight of the sons of men!

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121 **לבתר ביומא תמינאה חדותא דאורייתא היא**

The Zohar on Pinchas: on the eighth day is the joy of the Torah, for then the union is the union of all, so that all be one; and this day is Israel's alone, a portion in which no other has a share.

Zohar, Pinchas 7:26–9:34 ספר הזהר, פנחס ז':כ"ו-ט':ל"ד

PARAGRAPH 14

122 **כי על כל כבוד חופה**

Isaiah's vision of the purified Zion: "for over all the glory there shall be a canopy (chuppah)." The subject of another maamar on betrothal and marriage.

Isaiah 4:5 ישעיהו ד':ה'

וּבָרָא ה' עַל כָּל־מְכוֹן הַר־צִיּוֹן וְעַל־מִקְרָאֶהָ עָנָן יוֹמָם וְעָשָׁן וְנֹגַהּ אֵשׁ לֶהָבָה לָיְלָה כִּי עַל־כָּל־כָּבוֹד חֻפָּה׃

And the L-RD will create over the whole habitation of mount Zion, and over her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for over all the glory shall be a canopy.

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123 The Zohar says that on this day Yaakov is at the head of the joy. Explained here by Yaakov becoming one with Yisrael.

Zohar, Emor 45:289 ספר הזהר, אמור מ"ה:רפ"ט

On this day Jacob is at the head of the rejoicing. Therefore it is written: "Happy art thou, O Israel, who is like unto thee? (Deut. 33, 29).

The Zohar; London, Soncino Press, 1933 (Public Domain)

PARAGRAPH 15

124 **וארשתיך לי**

G-d to Israel through Hosea: "I will betroth you to Me forever." The subject of another maamar on betrothal.

Hosea 2:21 הושע ב':כ"א

וְאֵרַשְׂתִּיךְ לִי לְעוֹלָם וְאֵרַשְׂתִּיךְ לִי בְּצֶדֶק וּבְמִשְׁפָּט וּבְחֶסֶד וּבְרַחֲמִים׃

And I will betroth thee unto Me for ever; Yea, I will betroth thee unto Me in righteousness, and in justice, And in lovingkindness, and in compassion.

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125 **טוב לחסות**

"It is better to take refuge in Havayah than to trust in man." The opening words of another maamar cited here.

Psalms 118:8 תהילים קי"ח:ח'

טוֹב לַחֲסוֹת בַּה' מִבְּטֹחַ בָּאָדָם׃

It is better to take refuge in the L-RD Than to trust in man.

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126 **לריח שמניך**

"For the fragrance of your good oils." The opening words

of another maamar cited here.

Song of Songs 1:3 שיר השירים א:ג

לְרֵיחַ שְׁמָנֶיךָ טוֹבִים שֶׁמֶן תּוּרַק שְׁמֶךָ עַל־כֵּן עֲלָמוֹת אֲהֵבוּךָ׃

Thine ointments have a goodly fragrance; Thy name is as ointment poured forth; Therefore do the maidens love thee.

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127 עיני כל אליך

"The eyes of all look to You, and You give them their food in its time." The opening words of another maamar cited here.

Psalms 145:15 תהילים קמ"ה:ט"ו

עֵינֵי־כֹל אֵלֶיךָ יְשַׂבֵּרוּ וְאַתָּה נוֹתֵן־לָהֶם אֶת־אָכְלָם בְּעִתּוֹ׃

The eyes of all wait for Thee, And Thou givest them their food in due season.

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128 בעבודה שבלב זו תפלה

The Sages call prayer "the service of the heart." Here betrothal and marriage are applied to prayer.

Taanit 2a:11 תענית ב' א:י"א

וּמָנָא לַן דִּבְתִפְלָּה — דְּתַנְיָא: "לְאַהֲבָה אֶת ה' אֱלֹקֵיכֶם וּלְעָבְדוֹ בְּכָל לְבַבְכֶם", אֵיזוֹ הִיא עֲבוֹדָה שֶׁהִיא בַּלֵּב — הֱוֵי אוֹמֵר: זוֹ תְּפִלָּה. וּכְתִיב בָּתְרֵיהּ: "וְנָתַתִּי מְטַר אַרְצְכֶם בְּעִתּוֹ יוֹרֶה וּמַלְקוֹשׁ".

William Davidson, Vocalized Aramaic (CC-BY-NC)

KEHOT'S NOTE

תענית ב, א.

129 ואשה כי תדור נדר בנעוריה

The law of a young woman's vow in her father's house, which her father may annul. The maamar on it in Matos reads the woman as the Community of Israel.

Numbers 30:4 במדבר ל':ד

וְאִשָּׁה כִּי־תִדֹּר נֶדֶר לַה' וְאָסְרָה אִסָּר בְּבֵית אָבִיהָ בִּנְעֲרֶיהָ׃

Also when a woman voweth a vow unto the L-RD, and bindeth herself by a bond, being in her father's house, in her youth,

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PARAGRAPH 16

130 ממעמקים קראתיך

A song of ascents: "From the depths I call You, Havayah." Read as prayer from the depth of the heart, the teshuvah of the Ten Days of Teshuvah, when this psalm is said.

Psalms 130:1 תהילים ק"ל:א

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ ה'

A Song of Ascents. Out of the depths have I called Thee, O L-RD.

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131 וידעת את הוי'

G-d to Israel through Hosea: "I will betroth you to Me with faithfulness, and you shall know Havayah." Knowing as the intimate bond of marriage.

Hosea 2:22 הושע ב':כ"ב

וְאֵרַשְׂתִּיךְ לִי בֶּאֱמוּנָה וְיָדַעַתְּ אֶת־ה'

And I will betroth thee unto Me in faithfulness; And thou shalt know the L-RD.

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132 וראית בשביה אשת יפ"ת

The Torah's law of a soldier who sees "among the captives a woman of beautiful form." Read in another maamar as the soul held captive in the body.

Deuteronomy 21:11 דברים כ"א:י"א

וְרָאִיתָ בַּשִּׁבְיָה אֵשֶׁת יְפַת־תֹּאַר וְחָשַׁקְתָּ בָהּ וְלָקַחְתָּ לְךָ לְאִשָּׁה׃

and seest among the captives a woman of goodly form, and thou hast a desire unto her, and wouldest take her to thee to wife;

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133 ואח"כ תבוא אליה ובעלתה

After her month of mourning, "afterward you shall come to her and be her husband." Read as the stage of marriage: Ne'ilah and nefilas apayim.

Deuteronomy 21:13 דברים כ"א:י"ג

וְהֵסִירָה אֶת־שִׂמְלַת שִׁבְיָהּ מֵעָלֶיהָ וְיָשְׁבָה בְּבֵיתֶךָ וּבָכְתָה אֶת־אָבִיהָ וְאֶת־אִמָּהּ יֶרַח יָמִים וְאַחַר כֵּן תָּבוֹא אֵלֶיהָ וּבְעַלְתָּהּ וְהָיְתָה לְךָ לְאִשָּׁה׃

and she shall put the raiment of her captivity from off her, and shall remain in thy house, and bewail her father and her mother a full month; and after that thou mayest go in unto her, and be her husband, and she shall be thy wife.

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134 אליך ה' נפשי אשא

David: "To You, Havayah, I lift up my soul," the psalm of nefilas apayim. The soul given over entirely, the higher teshuvah.

Psalms 25:1 תהילים כ"ה:א

לְדָוִד אֵלֶיךָ ה' נַפְשִׁי אֶשָּׂא׃

[A Psalm] of David. Unto Thee, O L-RD, do I lift up my soul.

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KEHOT'S NOTE

תהלים כה, א.

135 שמאלו תחת לראשי

The bride: "His left hand is under my head." The left side, the light of Imma, in the Ten Days of Teshuvah.

Song of Songs 2:6 שיר השירים ב':ו

שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי׃

Let his left hand be under my head, And his right hand embrace me.

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136 ביוהכ"פ כל העליות ע"י אימא

The Zohar on Emor: on Yom Kippur the light of Supernal Imma shines, and the union then comes "from the house

of Imma, not from the house of Abba."

Zohar, Emor 38:202–40:226ספר הזהר, אמור ל"ח:ר"ב-מ:רכ"ו

137 בינה בן י-ה

A Kabbalistic lexicon, cited by the note with the Zohar as a source for reading Binah as ben yah, "son of Kah."

KEHOT'S NOTE

מא"א אות ב, ס"ט. זח"ג (קכג, סע"א). [כ].

138 בינה בן י"ה

Binah is read as ben yah, "son of Kah." The level of the "son" in teshuvah.

Zohar, Nasso 4:38–49ספר הזהר, נשא ד:ל"ח-מ"ט

139 תשובה תשוב ה'

The Zohar reads teshuvah as tashuv hei, "the hei returns."

Zohar III, 122aזח"ג קכב, א

KEHOT'S NOTE

זח"ג קכב, א.

140 תשובה תשוב ה' במילוי י"ד

It speaks of tashuv hei in relation to the yud; the note says the wording given here was not found there.

KEHOT'S NOTE

ע' במאו"א מערכת תשובה (ס"ס) תשוב ה' לגבי י"ד, והלי כמ"ש כאן ל"מ. וע' ס"פ בלק (עה, ב). ושי"נ. [כ].

141 בינה ליבא

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ת"ז בהקדמה בד"ה פתח אליי.

142 בינה ליבא

Patach Eliyahu: "Binah is the heart." The depth of the heart as the level of Binah.

Tikkunei Zohar 17a:17–19תקוני הזהר י"ז א:י"ז-י"ט

מוחא חכמה איהו מחשבה מלגו. בינה לבא ובה הלב מבין. ועל אלין תרין כתיב *הנסתרות ליי אלקינו. כתר עליון איהו כתר מלכות. ועליה *אתמר מגיד מראשית אחרית. ואיהו קרקפתא דתפלי (נ"א קרקפתא דלא מנח תפלי). *מלגו איהו יוד קא ואו קא דאיהו ארח אצילות. איהו שקיו דאילנא בדרועי וענפוי (נ"א ואנפוי). כמיא דאשקי לאילנא ואתרבי בההוא שקיו.

Constantinople, 1740 (CC-BY-NC)

143 בחכמה יבנה בית

Shlomo: "With wisdom a house is built (yibaneh), and with understanding it is established." Yibaneh shares its root with bonayich: the light of Abba (Chochmah) builds the "house," the Oral Torah, on Shemini Atzeres.

Proverbs 24:3משלי כ"ד:ג

בְּחָכְמָה יִבָּנֶה בָיִת וּבִתְבוּנָה יִתְכּוֹנָן׃

Through wisdom is a house builded; And by understanding it is established;

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KEHOT'S NOTE

משלי כד, ג.

144 ויעקב נסע סכותה

After parting from Eisav, "Yaakov journeyed to Sukkos and built himself a house" and made booths (sukkos) for his cattle, so the place was called Sukkos. Read here as the festival of Sukkos and then the "house" of Shemini Atzeres.

Genesis 33:17בראשית ל"ג:י"ז

וְיַעֲקֹב נָסַע סֻכֹּתָה וַיִּבֶן לוֹ בָּיִת וּלְמִקְנֵהוּ עָשָׂה סֻכֹּת עַל־כֵּן קָרָא שֵׁם־הַמָּקוֹם סֻכּוֹת׃

And Jacob journeyed to Succoth, and built him a house, and made booths for his cattle. Therefore the name of the place is called Succoth.

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KEHOT'S NOTE

בראשית לג, יז.

145 בית יעקב לכו ונלכה

Isaiah calls to the people: "House of Yaakov, come, let us walk in the light of Havayah." The light reaching the whole "house of Yaakov."

Isaiah 2:5ישעיהו ב':ה'

בֵּית יַעֲקֹב לְכוּ וְנֵלְכָה בְּאוֹר ה׳

O house of Jacob, come ye, and let us walk In the light of the L-RD.

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KEHOT'S NOTE

ישע' ב, ה.

146 נובלות חכמה שלמעלה תורה

The Midrash calls the Torah the "fallen fruit" of the Supernal Wisdom. Discussed in Iggeres HaKodesh.

Bereshit Rabbah 17:5בראשית רבה י"ז:ה'

... נובלת מיתה - שינה; נובלת נבואה - חלום; נובלת העולם הבא - שבת. רבי אבין מוסיף: עוד תרתין: נובלת אורה של מעלה - גלגל חמה; נובלת חכמה של מעלה - תורה:

"The L-rd G-d cast a deep slumber upon the man, and he slept. He took one of his sides, and He closed it with flesh in its place [taḥtena]" (Genesis 2:21). "The L-rd G-d cast [hipil] a deep slumber" – Rabbi Yehoshua of Sikhnin said in the name of Rabbi Levi: The beginning of downfall [mapala] is sleep. When a person sleeps, he does not toil in Torah and does not do any work. Rav said: There are three slumbers: the slumber of sleep, the slumber of prophecy, and the ...

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147 בכל לבי דרשתיך

"With all my heart I have sought You" (the print has בלי for לבי). The arousal that reaches the depth of the heart.

Psalms 119:10תהילים קי"ט:י

בְּכָל־לִבִּי דְרַשְׁתִּיךָ אַל־תַּשְׁגֵּנִי מִמִּצְוֹתֶיךָ׃

With my whole heart have I sought Thee; O let me not err from Thy commandments.

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KEHOT'S NOTE

תהלים קיט, י.

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THE CHASSIDISHE PARSHA

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The Rebbe asked that the maamarim of the week's parsha, the "Chassidishe Parsha," be learned during that week, spread over its seven days (Sichah of Shabbos Parshas Vayakhel 5725 · Toras Menachem vol. 42, pp. 306–309). Why learn it, and the Rebbe's brachos: likuteitorah.com/about/the-chassidishe-parsha/

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

Dedicated in honor of the Rebbe's father, Reb Levi Yitzchok